Pacific School of Religion
Berkeley, Calif.

THE MISSIONARY

HERALD

AT HOME AND ABROAD

MAY 1937

You figure it out!

In 1936 our churches were urged to increase gifts to missionary apportionment $200,000 as first step in Biennium Plan.

Final reports from 4850 contributing churches show:

2680 churches gave in 1936	$779,582
These same churches gave in 1935	649,291
An Increase of	130,291 or 20.07%
228 churches gave the same in 1936 as in 1935, viz	12,508
1942 churches gave in 1936	575,794
These same churches gave in 1935	692,602
A Loss of	116,808 or 16.87%

If these last two groups of 228 and 1942 had only increased their giving by the same percentage as the 2680, it would have meant an additional gain of $141,535, making a total increase of $271,826!

2680 churches won an advance of $130,291.

Other churches wiped this out almost completely by their retreat! In which group was your church?

We will win in 1937 when we all

Go Forward Together

Board of Directors

For the Home Boards:
Rev. Robert W. Coe
Rev. Herbert W. Gates
Rev. Oscar E. Maurer
Mrs. John C. Schroeder

For the American Board:
Rev. Ferdinand Q. Blanchard
Rev. Fred Field Goodsell
Miss Louise C. Hazen
Rev. William G. Sargent

Editorial Staff

Enoch F. Bell, *Editor*
(14 Beacon St., Boston)
John R. Scotford, *Associate Editor*
(287 Fourth Ave., New York)
Grace H. Knapp, *Editorial Assistant*

Foreword

The Osaka Castle on our cover suggests the castle in Okayama, where lived and worked Miss Alice Adams, to whom much space is devoted in this issue.

Professor Bradshaw of Bangor Seminary was author of "Symbols" in our January issue; Russell H. Stafford is pastor of the Old South Church in Boston; J. Taylor Stanley of the First Church, Dudley, North Carolina; Wilford H. Evans of the First Church, Sheboygan, Wis.; Gale Anderson is home missionary in Ekalaka, Montana.

Oliver A. Baker is in charge of the foreign population of the United States Department of Agriculture. Arthur D. Berry is professor in the Methodist Episcopal Theological School in Tokyo; was dean for twenty-four years but resigned from that position in order that a Japanese might be elected to it. Harold Hackett is treasurer and business agent of the Japan Mission and of Kobe College; Riggs Brewster of Athens, Greece is in charge of Sunday School and publication work for Greeks, and is in close contact with forward movements in the Orthodox Greek Church. Sally Bradley went last year to join the staff of the Lucy Perry Noble Institute in Madura, South India; Alice Huggins is vice-principal of the Goodrich Girls' School of Tunghsien, China. Rosamond Cary is Mrs. Frank Cary of Otaru, Japan.

All Rights Reserved
The American Board,
HARVEY L. MEEKEN, *Agent*
14 Beacon St., Boston

Subscription price $1.25 a year for single subscriptions; for clubs of five $1.00 a year for each member.

Canadian and Foreign Subscriptions $1.61 per year or in clubs $1.36.

Entered as Second Class Matter March 1879
at the Post Office, Boston, Massachusetts, under the Act of March 3, 1879.
Published monthly at 14 Beacon Street, Boston, Mass.

The Missionary Herald

At Home and Abroad

Representing the Home and Foreign Boards of the Congregational and Christian Churches
Continuing the *American Missionary* and the *Missionary Herald*

Vol. CXXXIII MAY, 1937 No. 5

CONTENTS

COVER. Osaka Castle, Osaka, Japan.

ARTICLES

"Sayonara, Sensei!" By Dorothy P. Cushing 179
Candid Impressions of Foreign Missions. By Marion John Bradshaw 180
Christian Frontiers in America. By Russell H. Stafford . . 185
Dorchester Academy: A Picture Spread 188
"Zoe." By J. Riggs Brewster 190
The New Home Board. By Herbert D. Rugg 192
Going Forward. By Leonard Outerbridge 194
The Farmer Deals With Life. By Oliver E. Baker 196
Things Japanese. By Arthur D. Berry 197
"Mother of Social Service." By Harold W. Hackett 202
LeMoyne Debaters Come East 204
Secretary Reed Takes a Look Backward 205
Cotton Helps Build the Lord's House. By J. Taylor Stanley . 206
Laymen Stir Laymen: and the Budget is Raised. By Wilford H. Evans 207
For the Girls of Puerto Rico 209
Why Montana Needs Aid. By Gale Anderson 211
Home and Overseas Handwork Service 213
Boys and Girls of America: "Cuatro Mejicanos" 215
Come See My New Home. By Sally Bradley 216
A Sample Letter. By Alice M. Huggins 217

SECRETARIAL SIDELIGHTS. By John R. Scotford 212

PERSONNEL OF THE BOARDS 218

BOOK CHAT 222

THIS, THAT AND THE OTHER 226

IN MEMORIAM 230

CHRONICLE 231

Governor Taku, Miss Adams, Mrs. Taku, Mrs. Sakamoto, Dr. Akazawa, Miss Kajiro, Mr. Sarai, Assistant in Settlement

"Sayonara, Sensei"

By Dorothy P. Cushing

DOWN the narrow streets of Hanabatake, the slum section of Okayama, a large, open automobile wound slowly through throngs of people.

"Sayonara! Sayonara, Sensei!" they were calling.

"Good-bye! Good-bye, beloved and honored teacher!"

In the back seat of the car sat two women. One was young, flower-like—Mrs. Kiyoko Taku, lovely wife of the Governor. But the wild ovation was for the smiling figure by her side, Alice Pettee Adams of New England, for nearly half a century a friend of the underprivileged poor of Okayama.

Hundreds of hands reached up in a vain attempt to touch the hand of the lady in the big car. It was a triumphal tour, but seen through misted eyes, for it was Alice Adams farewell to the country and people she loved.

Now and then she touched with trembling fingers the decorations which on this day she was privileged to wear on her breast.

Just beyond the Settlement (Hakuaikai or Loving-All Institute) 1000 Japanese school children had been lined up to salute the car and its passengers. A bit further on 800 girls from a Middle School waited to greet Miss Adams.

Through the streets they drove—throngs everywhere, children, policemen, business folk, beggars—all were there. And when at last the tour was finished the Governor's lady turned to Miss Adams and said:

"There is still some time left before we need drive to the railroad station. Where would you like to go now?"

"I would like to see once more our beautiful park," answered Miss Adams promptly.

"To the park," said Mrs. Taku.

It was she who one morning, shortly before final plans had been made to convey Miss Adams to the station, called by phone at the missionary's home.

"Please do not make any plans about a car to convey Miss Adams to the railroad station," she said. "I have arranged to have an open car ready so that she may ride through the city streets and thus give her thousands of friends a chance to say good-bye . . . "

And the car she brought, with her own chauffeur, was one used only for the most important official business or some unusually distinguished visitor. By the side of the Governor's Chauffeur sat Yoshio Sarai, energetic, devoted young assistant at the settlement.

At the park gates a sign stared the party in the face. It read "No autos allowed here." Now a law is a law in Japan even as in other lands, but even as in other lands, there are ways for the Governor's lady to get around them. Said Mrs. Taku sweetly to the young assistant:

"Please move the sign."

And when there was no longer a sign which read, "No autos allowed here," the big car slid through the gate. A word to the policeman inside was sufficient. They drove through the park and out again. Then the sign was meticulously replaced.

At the railroad station thousands thronged the platform for a last word with Adams-san. The Station Master was an old pupil, it seems, and he had made ready.

"You cannot climb those stairs to the train platform," he said tenderly, "So I have arranged to have a special chair from the waiting room lifted upon a truck and carried up the freight elevator."

Into a room *reserved for royalty* Miss Adams was taken. Again she had broken all precedent —hers the Chair and Chamber of the elite. And at Kobe, too, the railroad made similar arrangements.

As the train pulled out of Okayama there floated on the air the words of the hymn, "God Be with You 'Till We Meet Again," sung by hundreds of Japanese Christians in voices choked with tears.

The press took great note of this departure. One newspaper in Okayama left space in its columns unfilled until the moment of her leaving and then wrote simply: "She has gone."

Another newspaper wrote: "Where such a spirit is, where is the difference between a

[*Continued on page 201*]

Candid Impressions

By Marion John Bradshaw

My Asiatic Pilgrimage was not a series of visits to mission stations. Professional considerations seemed to demand a prior interest in study of the institutions and ideas of oriental religions.

One cannot travel extensively in Asia, however, without frequent contact with Christian missions. That bare fact remains as one of my noteworthy impressions.

There has been a growing tendency to investigate missions, to question the ethics of missionary methods, and even to apologize for the anachronistic continuance of missionary zeal!

In a modest way I have, as teacher and preacher both voiced the demand for a rethinking of missions and made some slight contribution to the performance of the task.

The first major fact I must honestly record is that the critical attitude toward missions, even while it never undercut grounds on which I could work sympathetically in the promotion of the cause of missions, *did* leave me without adequate preparation for the visible evidence I encountered of the magnitude of missions.

AMERICA'S BIGGEST BUSINESS IN THE EAST

The first candid report of a roving philosopher is: from the standpoint of capital invested in equipment; from the standpoint of number of persons employed; in terms of current expenses; or in terms of worthy services rendered in meeting human need, missions looked like the biggest business America does in the East.

I find it perfectly possible to conceive of the decline of missions: to believe that many a good cause has been crushed by unjust force, or chiseled away by unworthy foes.

But whatever the future may hold, I find it difficult to arrive at any other conclusion than this: missions is today, culturally and humanely, the greatest work the Christian churches are doing in the present world.

However, mere size has never coerced my mind. I am not renewing my devotion to the missionary cause because I found it a bigger thing than I had previously realized. A mighty enterprise indeed, its most conspicuous greatness is not its magnitude.

CANDLES OF THE LORD

In Calcutta, arriving at Union Chapel an hour before the morning service, I walked round the building of this city church under the London Missionary Society, the sending society of English Congregationalism.

It was lined, as is the British custom, with memorial tablets. I began reading the inscriptions, hoping to find perhaps familiar names. As I was reading the fifth inscription it struck me suddenly that all had recorded early deaths.

Notebook in hand, I went around that Union Chapel, copying from all the stones just one fact about each of those men and women who, constrained by the love of Christ, had gone to Bengal to labor in His name. That one fact was the age at which each died.

There were death dates scattered through a century. No epidemic had carried off a large number at one time. No large group had been put to death by people they tried to serve.

It was simply that through a century the Congregational missionaries *burned* out—shining, dying, that the Light of the world might shine in India, too.

From those stones in the Union Chapel I copied these as the ages at which men died: 30, 25, 23, 25, 41, 27, 30, 24, 32, 42, 38, 29, 45, 41, 47.

Somewhere in the list should be inserted three others who lived even to fifty: one lived to fifty-five, another reached fifty-nine, and one, after having retired from India, died in Devon at the advanced old age of sixty-one.

Whether these missionaries had been given adequate medical examinations to ascertain their fitness for the rigor of the tropics I do not pretend to know.

Whether, in their zeal for Christ's service, they had foolishly exposed themselves in the burning heat of the noon-day sun, I could not know.

# of Foreign Missions

Whether their lives spent in the ministry of the homeland churches would have added more names to church rolls, that, too, I could not know.

I only know that men died young in India—at twenty-three, thirty-three, forty-three—as if filling up something lacking in the sufferings of Christ.

The light of the knowledge of the glory of God, which shone in the face of Jesus Christ, does not shine as the sun, requiring neither human face nor human mind to aid. It requires a "candle of the Lord."

It may be true that the average Congregational missionary of our Board receives higher "real wage," has a better home, can employ more service, than his brother in the American pastorate.

But these comparisons seem less weighty now since I have read those silent figures which tell part of the cost of living under the Indian sun.

Something similar to the unworldly devotion of those who lay there is back of every full shining of the light. We know something of the times when men's faces brightened in new hope, when forward steps have quickened in humanity's march.

Back of every era in which distinct achievement stands to the credit of men lay the labors of some who held their own lives cheap if they could but greatly serve.

And in its ability to command such devotion, even unto death, the missionary enterprise of Christianity is worthy of ranking with the other great causes commanding men's supreme devotion: the struggle for political liberty; the battle against disease; freedom of worship; the quest of truth; the defense of the homeland when attacked.

PRESENT MISSIONARY PERSONNEL

It is likely that my connections with Union Theological Seminary and the American Board brought me contacts with missionaries above the average in educational preparation and in intellectual caliber. And yet, for whatever it may be worth, I must put high on my list of impressions a recognition of the excellence of the missionary personnel.

It is true that I talked with a missionary who seemed angered by Gandhi's effort to secure more privileges for India's outcastes. I heard of another whose general outlook prompted a Chinese pastor to say, "Why did the Church in America send that man here? God knows China has superstition enough of its own." And more than once I sensed in missionaries that "superiority complex" of which the East so bitterly complains.

And yet, on the whole, the missionary personnel with whom I became acquainted certainly impressed me as superior to the ministerial group in a typical American state.

The faculties of Yen Ching, Doshisha, Lingnan, Serempore, and P.U.M.C., and the theological schools in Canton, Nanking and Pasumalai—to name only institutions in which I became somewhat well acquainted—could hardly be judged as inferior, professionally or personally, to the faculties in the institutions of higher learning in the American states which I know best.

In Peiping, Earle Ballou let me read the full public and private minutes of the heart-breaking proceedings which followed a cable from the American Board ordering a reduction of twenty in the staff of the North China Mission.

I think it would be hard to find records of church procedure at home where minutes would reveal as delicate regard for human feelings, and such wise recognition of what things are first.

In the enforced reductions, the choice of those to be recalled was made with due consideration for ability, and age, and location, and promise of further usefulness. But by no stretch of imagination could one suppose that all the ablest men were released.

Yet the significant thing is that a large proportion of those whom the Mission was compelled to drop were quickly grabbed up by government schools, and by religious, social or commercial organizations.

One may, perhaps, be able to find missionaries to whom the popular list of derogatory

adjectives might fairly be applied. But the stations of the American Board are a poor place to make the attempt.

My own fear is that those of us who are not content to rest the missionary enterprise on a doubtful scriptural command, who thoughtfully weigh the criticisms produced in the rethinking process, may contribute to a procedure resulting in the recall of the type of missionary who, judged by our own standards, has the most to contribute, and the clearest right to remain.

There is a present danger in a kind of "perfection-complex" which is growing up about missions, a sensitiveness to the obvious faults in mission work, which may lead to the false conclusion that doing nothing would be preferable.

Certainly John Dewey cannot be suspected of any hidden apologetic interest in Christian missions. But after three years in the Orient, spent largely in China, he wrote that it was, indeed, easy enough for educational theorists to find faults in the education which the missionaries had given China.

But, that such critics ought never to forget that the missionaries at least cared enough for the Chinese to go to them giving them the best they had.

I think there is still need of repeating his suggestion.

I wonder which of humanity's major enterprises will rank higher than Christian missions as a fellowship of those who care.

A FELLOWSHIP OF THOSE WHO CARE AND SHARE AND DARE

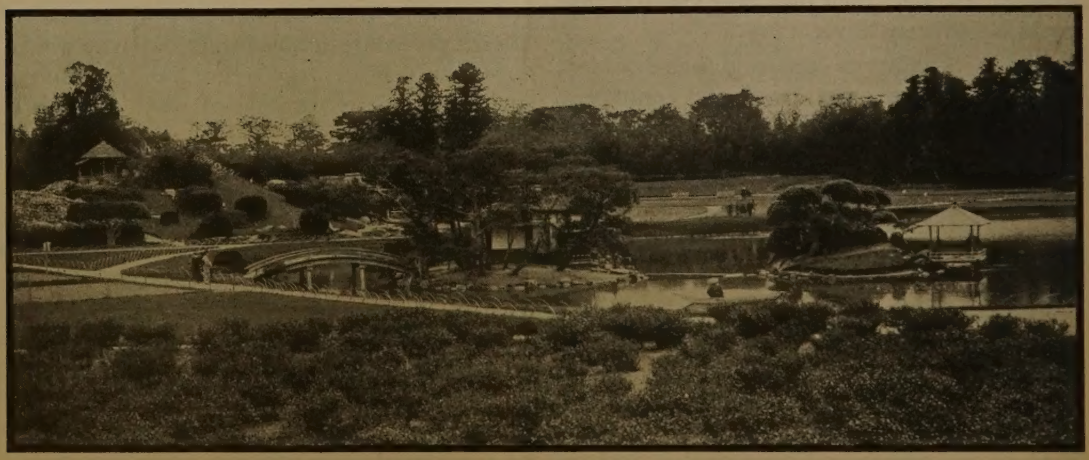
West of Madura, India, are villages of the Robber Castes, from which, under the influence of Christian school teachers, many promising young people are coming. North of Madura is a school, simply one of a government school-district where all twelve teachers are Christians. The superintendent justifies this by saying that the people prefer Christian teachers because they take more genuine interest in their pupils.

South of Madura, the village of Pasumalai is eloquent visible justification for eighty years of Christian missions. Gandhi would have to exclude it from his charge that Indian villages are dungheaps. There is something almost approaching agricultural prosperity.

There, I saw a hundred and fifty young men in groups of six to fifteen deeply interested in lessons on honesty. There, I saw a well-filled church of students, witnessed baptism into new life, and heard beautiful songs sung well.

What one finds to the east of Madura I do not know. But in the hospital in Madura, in Capron Hall and around the city, so much of uplifted life is visible that anyone who is only a critical opponent of missions is guilty, it seems to me, of a kind of gross inhumanity to man.

I wonder which of humanity's major enterprises will rank higher than Christian missions as a fellowship of those who *share*.



These scenes in the Okayama Park Alice Adams loved so much, through which she passed ***(see page 179)*** ***when she bade farewell to Japan,*** [***continued under next picture***]

On an Egyptian train I accepted an invitation to join a party of forty native students and three professors going to Cairo for three days of study in the antiquities of Egypt. I was a professor with the group from the Business College at Alexandria—an arrangement with some genuine business advantages!

Afterwards, I started with one of these students for his home city of Assuan in Upper Egypt. On the night express we met a young American woman who had been one of my fellow passengers from Ceylon to Egypt.

She had been a favorite with all on the steamer, relying on her own complexion—she was nobly beautiful—and keeping her own standards though friendly with the sporty set. And she had won the women's championship in all the deck games.

I introduced my Moslem student friend, Mohammed Hassein Ali, to Mary Ellen Marsh. As we talked the night away in a compartment jammed by a holiday crowd, I saw him study one of the aspects of the Christian mission.

I saw his amazed admiration grow, as, at his request, she told how much further than Juba in the Anglo-Egyptian Sudan she was going and quietly outlined her trip by steamer, motor, steamer, motor, to Gombari in the Congo Belge, an intricate itinerary of twenty-two days through the heart of deepest Africa alone.

And at his question why, she quietly replied: "That the black people of the Congo Belge may have their chance to know the love of Christ."

I wonder which of humanity's major enterprises, apart from war alone, can compare with Christian missions as a fellowship of those who dare.

Mohammed Hassein Ali and I bade Miss Marsh goodbye at the edge of civilization. I was her last personal touch with the West. He represented a great rival religion. Together we joined in admiration of a beautiful American woman's simple heroism.

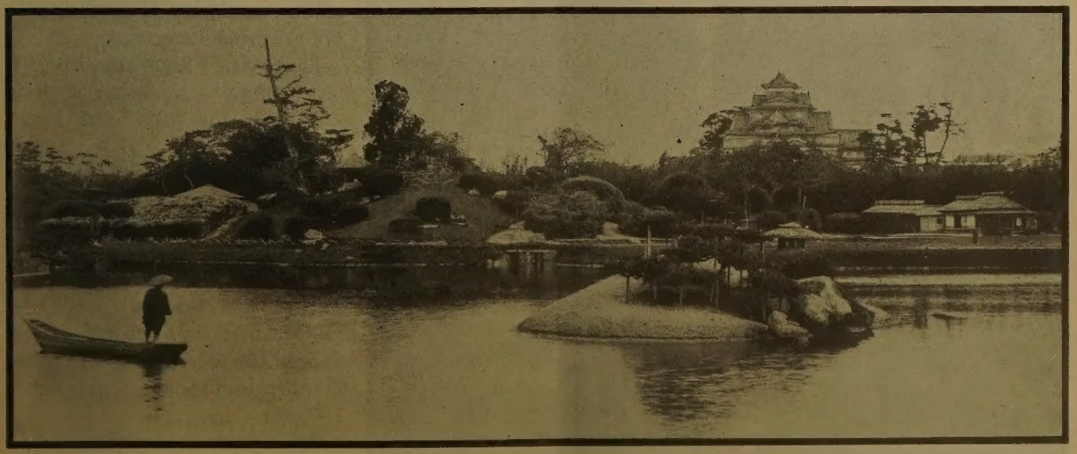
INFLUENCES FAR BEYOND THE MISSIONS

I presume that my report of being impressed by these commonplaces must adversely affect my reputation as a philosopher. Even so, I must give one other observation. I was tremendously impressed by the influence Christian missions seemed to have exerted far beyond the missions.

The enlightened social program of the Nishida community near Kyoto derives much from the "fire" which Tenka took to its altar from Christianity. Even the spirituality of Koyasan has been enhanced through contact with European and Japanese Christianity.

A large number of China's ablest leaders have taken from their Christian training almost every good thing Christian except the name.

Hardly one of the revitalizing movements of the new India has failed to borrow heavily from Christianity. However much they may proclaim that their deepest spiritual roots are in Hinduism and its native predecessors, India's



belong with Dr. Bradshaw's appreciation of mission workers, for Miss Adams so loved the Japanese that she became "the Mother of Social Service in Japan." *(See page 202)*

greatest living leaders are manifesting a social passion and a care for the depressed masses which Christian missions have fanned into life.

A mere philosopher can hardly be expected to be able to judge the significance of missions from the standpoint of increasing the population entitled to passport visas valid for entrance to a Kingdom not of this world.

But from any humanitarian standpoint it seems safe to say that far the greatest influence Christian missions have exerted in the East has been in arousing or strengthening "Christian" tendencies in other religions and cultures.

As a social philosopher would judge, such services far surpass in significance the winning of converts and the founding of new churches. But let no one convert this judgment into an implicit belief that the greater work could just as well have been accomplished without attempting the latter.

The foreign missionaries are on cultural frontiers. They are representatives of religious thought and practice consciously aware of contact with alien ways.

Often they are in the darkest areas of the world's life. Often they are witnesses of man's most acute poverty and of his direst needs. Under such conditions, on life's "exposed side," religion assumes its most vital forms.

A worthy religion is never satisfied with assured attainments. It has ever a lively orientation toward the trouble zones, toward the areas of bitterest disagreement, and toward the stormy and mysterious frontiers of life.

When most open to challenge it becomes most precious. Its surest mark is not in affording spiritual ecstasy to those at ease in Zion, but in the incitement of prayer and effort for good life exactly where people perish without hope.

Under the conditions of missionary work on cultural frontiers, Christianity best reveals its most unique enhancements of the life of man.

Ella Barnett Photos

SPEAKING OF MISSIONARY PERSONNEL—

Can any happier people be found anywhere than missionaries?

Here are two who were "snapped" just as they were sailing for Africa after furlough. Are they downhearted?

They hardly seem so, although they are going back into a difficult field, and into hard work: Gertrude Merrill, R.N. (left), one of "those who care" as nurse and superintendent of nurses in the mission hospital at Mt. Silinda, East Africa; Agnes Wood, one of "those who share," as teacher in Inanda Seminary, South Africa, imparting her specialized knowledge to the girls of the industrial department.

Christian Frontiers in America

By Russell Henry Stafford*

WHEN we speak of Christian frontiers in America we need to remind ourselves that there are no longer any geographical frontiers or regions of pioneering left in the United States. That is a position not entirely clear to persons on the Atlantic seaboard.

The West is no more primitive than the East. The South is no more primitive than the North —if you compare primitive with primitive in both communities and don't compare primitive in one section with cultivated in another.

The only place where anything like the Wild West exists today, except in novels of the sort called Western, is in a narrow strip of territory just east of the Rocky Mountains.

There are differences sectionally: the center of gravity has moved to the Mississippi Valley; I presume the center of culture is in the great city of Chicago, where probably more active work is being done in literature and science than anywhere else in the northern hemisphere.

The South, generally speaking, is rapidly changing and overtaking the long lag occasioned by the disaster of the Civil War, and the even greater disaster of the exploitation of the carpet-baggers.

Its people may be less literate and sophisticated than Northerners but they have very much lovelier manners. The South cannot yet boast of any institutions like Harvard or Yale, Columbia or Chicago, but that is simply because the South has been starved of means. The situation will soon be remedied. They may be more feudal in structure, too.

The difference between sections is purely as to type of development. Therefore we must think of frontiers of action rather than frontiers of geography.

FRONTIERS IN A CITY

Has it ever occurred to you that the city church under modern conditions is a pioneering institution because the city is a new frontier in America? There are none of the cities now existing which existed twenty-five years ago.

Economic and social conditions have changed the complexion of all the large cities in America. We view an influx of population which brings a challenge for pioneering effort in every church in a city location.

I stand on a frontier as minister of a centrally located church near the downtown area of Boston. More than a score of the houses in my own constituency occupied by prominent families ten years ago when I first came have been vacated by those families through death or misfortune or illness.

The children, having married, have gone into the suburbs, and into the houses have come lodgers or offices or small businesses of some sort.

At the same time people are flocking into cities who have no local roots, who are unknown to people here. I think with great pity of the innumerable young people who, with good backgrounds of their own, yet live in a town where nobody knows their first names, where they do nothing but their jobs, attending a movie now and then.

They are here. They have souls. They have bodies. They are citizens. What kind of citizens are they going to be without friends?

This is a challenge to every downtown church. We in the Old South Church realize ours is home mission work. We built a new parish house four years ago. People thought we were doing it to be grand. We were rendering service.

Every room in that parish house is used every week by innumerable groups who find in the church a real center, and who find in the church Christian people with ample social opportunities and outlets willing to consecrate their time to help make these new people at home in their new headquarters.

That is a very challenging problem. Unless we capture the cities for Christ—it can be done only through the church—what is going to happen to civilization, which is today dominantly urban? There is your first frontier.

*This is an article prepared by the Editor, with Dr. Stafford's approval, from stenographic notes taken during an address given recently in Pilgrim Hall.

FRONTIERS OF SUBURBS, SMALL TOWNS, COUNTRY

Take the work of home missions in planting a church in a new suburb and consider what the problem is. My first pastorate was in a little church on the outskirts of Minneapolis where we had representatives of eighteen different denominations. Sooner or later they all joined our Community Church. This is typical of communities around every big city.

A suburb is a place where everybody is going to own his own home: where there are practically no renters and no people with clear titles. It is a community of fine household ideals, of the better type of family living. It is a place overrun with children and usually blessed with good schools.

The people are challenged by the fact of a new minister—who has a pleasant way with him—a church building, and a Sunday-school right there which is just what their children need, and presently there is a community sentiment, a real fellow-feeling, a real neighborliness among people who have come from the four quarters of the globe, all built through the church.

The over-churched small town is another frontier: in a pioneer condition because it *is* over-occupied. I can tell you of two men who are doing the job of eliminating unnecessary churches. Charles C. Merrill is one.

Merrill has the reputation of having anaesthetized more Congregational churches than any other man in the state of Illinois. He would go into a town where there were five churches and six hundred people and say:

"We won't invest any more home mission money in maintaining a down-at-the-heel and totally unnecessary Congregational plant and minister here."

Charles Burger of Missouri is the other man. When I went to St. Louis there were about four respectable Congregational churches in the state and the rest were in a most awful condition; now there are fewer churches on the rolls in the Year Book, but there are several dozen respectable Congregational churches in Missouri.

Another problem is the rural church. A down-at-the-heel church cannot pay any salary.

The Larger Parish, of which Malcolm Dana is the great champion, means consolidating the churches over a considerable area now made available for church attendance by automobile, so that there can be built up a clergy staff with differentiated tasks.

There is not only worship, but farm methods are directed, there are social activities to give the young people a good time and an opportunity for pursuing their studies.

Do you realize that under normal conditions the country is the worst possible place to bring up children? There are not any of the things to keep them busy which we have in cities unless there is a Larger Parish or an institutionalized school.

The rural Larger Parish is a pioneer field which needs still further exploitation. It is a great and splendid field.

THE FRONTIERS OF CHRISTIAN EDUCATION

I happen to be trustee of two of the Christian colleges which are doing definitely pioneering work—Piedmont and Drury—and they are samples of the type scattered over the country: schools of fine academic standing which have an advantage over the state universities of their area in that they maintain fine curricula under competent teachers at a minimum cost, and in a Christian atmosphere, for young people who could not afford to go to state universities.

Our help ought also to go through the Education Society to the maintenance of adequate religious leadership at the state universities. Remember, it is the state university which has in it the young men and young women who are going to be the leaders of the Commonwealth. They need to be impressed with religion at the impressionable age.

There are various ways of doing it. The Roman Catholic Church maintains a club with a fine building for social and religious purposes and staffed with an adequate number of highly trained, cultivated priests who are gentlemen and scholars.

That is a fine thing to do, but I cannot quite imagine Protestant churches as willing to support men of such caliber simply to work with students.

On the whole, I think the best plan is to coöperate with the local community in building, with aid from the denomination, as strong a

church as can possibly be built, a real model church in all its departments, ministering to the faculty and the community and the student body, and reaching the students by methods which I began in the First Church in Minneapolis and used to call "methods of extreme indirection."

They used to say that the students poured into our pews because we never referred to them in the pulpit. They would see how well organized and administered the church was; they would meet faculty leaders and become personally acquainted with their teachers as a university itself rarely helps them to do.

They might go back to their communities fired with the ambition to make the churches at home modern and friendly instead of being stuffy and inadequate as so many are.

The frontier of religious education! What do you think is going to happen if our children all grow up in schools and colleges where religion is not definitely represented. In the western states it cannot be taught at all by the schools because, if they have standing, they are all public institutions.

The young people go through primary and high schools and university in a high academic and scientific atmosphere—there are two thousand Ph.D. students in the University of Minnesota alone—with no mention of religion.

All the religious teaching they get is in the church school. Do they get the right kind?

Sometimes—but very, very seldom. Most great groups in our churches have grown up religious illiterates. And it is going to become worse instead of better, if we continue volunteer teaching.

Any good-natured person can teach—! Lessons are little homilies on children being good against the background of some discussion of baseball, football and fashions.

I have given you a picture of the Sunday school at its worst. The church school should give our children a background of intelligence and of intellectual respect for religion. We will not get very far until we are objective and realistic and no longer sentimental in staffing our church schools; until we insist on parental coöperation in achieving the curriculum, in securing regularity of attendance; until we insist on teacher-training to the nth degree.

THE FRONTIER OF THE MINISTRY

The ministry is always a frontier because always new leaders must be raised up or the church will not maintain her conquests.

What has happened in recent years—I mean the last forty or fifty—in regard to the ministry? How many boys do you know from good families with background and some means, from your church, who have ever gone into the ministry?

The ministry has been left out like the profession of teaching in secondary and primary schools, because it is not primarily a money-making profession.

Unless we get young men of the very finest caliber to meet the challenge intellectually and spiritually, the church is inevitably going to fall back.

We must have better and better schools for training. The ideal theological school maintains a strenuous and persistent intellectual standard, so that it flunks men right and left if they don't do their work; and a thorough training in administrative and pastoral technique.

Those are the frontiers: the frontier of the downtown church which should be a metropolitan community or a neighborhood church; the church in the new suburb which must be made Christian; the over-churched area where some churches must be anaesthetized; the work with young people in Christian colleges and especially in the State universities of the West and South; and the project of religious education on an efficient basis with subject content that is worth while and with an atmosphere that commands respect from the children, along with the recruiting of more and more young men of the best type in the work of the ministry.

If America in her living standards is ever to conform to the Sermon on the Mount, then the churches of America must at least give to every American adequate opportunity and challenge to embrace that faith from which sound principles of social adjustments and adjudication and administration all proceed.

Dorchester

Lamp of Life for

Above: Basketball for the older boys develops team work as well as muscle

•

Center: And books for the first time come into a boy's life

•

Below: While in some better class Negro farm houses they look for good returns from Dorchester

Along the seacoast of Georgia is a low swampy area which the white people have almost wholly given over to the Negroes. At Dorchester Academy our churches are maintaining the only accredited high school for Negroes in the

Academy

Georgia's Negroes

Above: Principal Roosevelt Jenkins is given a bungalow that points toward proper housing for the Negroes of Georgia

■

Center: These girls while making paper flowers may be thinking of the gardens their homes will have some day

■

Below: And as for the young men—

Southeastern portion of the state. Here 300 boys and girls are getting a good education at a cost which their parents can afford to pay. In the future it is hoped to make Dorchester Academy a center for Negro adult life in this region.

"Zoe"

By J. Riggs Brewster

Mr. Brewster

THE ZOE Movement, as its name implies, is a "Life" movement. In the words of one of its leaders the objectives of the society are to "live Jesus Christ, to give His Life to others, to make His good news of Life known to all our people."

It is the firm conviction of the "ZOE" brotherhood that only by the bringing of people into touch with the *Life* that is in Jesus Christ our Lord, can the Church serve humanity and accomplish her destiny in the world.

The brotherhood, recognized by the state as a corporation under the name "Brotherhoood of Theologians—ZOE," founded by the archimandrite Eusebius Matthopoulos, has existed since 1907, but appeared publicly through the publication of its periodical in 1911.

The members, all unmarried men, live in common. The leader (abbot), who holds his position for life, is surrounded by a council of four other brothers. The founder, first superior and director, was followed by the archimandrite father Serapheim Papakostas. He is a preacher in the Cathedral of Athens.

The members are not obliged to take vows of celibacy, but hold the right to withdraw from the brotherhood whenever they wish. They remain "friends" of the society; some of these "friends" have contributed more valuable services to the society than as members.

The Society does not accept financial assistance, yet has acquired its own building of fifty-three rooms in which the Athenian members live and work and where they have their printing press and bookbindery.

Their weekly organ, the *Zoe*, has a circulation of around seventy thousand. The Old Testament—Septuagint—the New Testament, and many edifying books have been published and are sold at very moderate prices.

Of the eighty members, twelve are clerics and fifteen lay preachers, all of them graduates or doctors of theology. Most of these are located in the provincial centers of Greece for definite periods, but return to Athens for study and retreat during the summers.

THE WORK OF THE BROTHERHOOD

Preaching the Gospel and finding and training preachers is its first concern. Men of suitable mind and spirit are usually found in the Divinity School of Athens. They are given a special training, first in the Catechetical Schools where they learn to teach spiritual truths to young boys.

During the summer months at their retreat at St. Paraskeve they are given training in the art of public address. They usually speak in the churches without notes, from their hearts, and applying the teachings of the Epistle of the day to the everyday life of the hearers.

In Athens, at both the morning and evening services of Father Serapheim and Dr. Trebelas, the churches are crowded with hearers who willingly *stand* for for an hour or more, drinking in the words of Truth and Life.

Truths are taught which the common man can understand and apply in his or her own life. They are more interested in the practical Christian life than in theoretical or historical problems.

They are bringing back the practice of confession into the life of their church. By means

of confession they help the inner lives of people and find out what they are thinking. This again helps them as preachers to speak to the real needs of the people.

From the pulpit and in private the practice of family worship and of private devotions is also advocated. ZOE tried to bring back the use of the Bible and devotional literature into the Christian home.

Any religious movement interested in "life" is concerned for the life and training of the young in Christian truth and practice. For the past ten years catechetical instruction has been a part of the work of ZOE, and during this period this department has grown in numbers and in favor with clergy and laity.

Perhaps this is due to the fact that within this period lessons on religion in the educational system of Greece have been decreased, and thus the need for Sunday instruction has become greater.

"Our object is to transplant the Sunday School idea which has been so fruitful in other countries into the child-life of Greece," says one of the leaders.

Books of material for instruction have been prepared, the first in 1933. Helps for teachers are based on sound pedagogical principles and according to the findings of recent experience.

Graduates and students of theology, of whom very few are priests, are the teachers. Some in the Athens area are trained in teacher-training classes. Students also put their Christian ideas into practice by visiting and aiding various orphanages, hospitals and other philanthropic institutions.

Music is taught in all classes, using the grand hymns of the Church as well as more modern songs with European music. The social side of life is emphasized by excursions to famous sites where appropriate lectures are given along with lessons and games.

The cost of the Catechetical Schools is entirely met by ZOE and its affiliated benevolent society, "The Apostle Paul," consisting of friends of ZOE. The schools have increased from 102 with 9,255 students in the year 1930–1931 to 662 with 51,084 students in the year 1933–1934.

Many Sunday Schools are being started in the provinces, using ZOE material and with ZOE initiative, but not under its direct leadership. Usually they have the cordial support and fatherly care of the resident bishops.

The Society is attempting a new method of approach to university students with frequent meetings at which religious and scientific problems are discussed, in this way endeavoring to bring a Christian impact upon their lives. It is the only Christian agency working among them.

CHARACTER AND INFLUENCE OF MEMBERS

The Society is growing steadily in numbers but it regards quality of workers as more important than mere numbers. That which is most essential in a preacher of the Gospel is his personal authority: he must inspire the confidence that he is a protagonist and follower of the Gospel which he sets forth. ZOE thus lays down some of the characteristics her workers and members must have.

There must be complete devotion and consecration to the work of the Lord. There must be no looking back once a brother has put his hand to the plough. ZOE will not harbor men who come for any other reason than to serve Christ.

The members must exhibit a life of true humility, a willingness to be subject to the known will of the leaders—above all to the will of Christ. They must not be tempted by offers of high ecclesiastical rank. They must be satisfied with great simplicity of life, food, clothing and shelter.

They must have courage to speak the Truth—courage particularly needed in an environment where hate and passion rule so many. They must cultivate the unity of the Brotherhood and be faithful to its principles.

Each must be an example to those within the fellowship and those without. He must be particularly careful to avoid any action or word which might lead to scandal, and in his relations to women must be above reproach. The confessors of women and girls must be elderly, tried and experienced; only those with a special talent for this calling are accepted.

"Our influence and authority are now well

[*Continued on page 196*]

The New Home Board

By Herbert Rugg

A NEW chapter in Congregational and Christian home mission history was begun this April with the transfer of the work of the old seven Home Societies to a single Board of Home Missions.

The new Board will serve all the churches in accordance with their needs: aid toward pastors' salaries; old-age security for pastors; perhaps assistance in building; certainly the religious fellowship of denomination centers for college students; a share in educational and other helpful work for disadvantaged peoples; and the essential religious periodicals.

The Congregational and Christian denomination is the first to have a single corporate Board for national administrative purposes in "homeland" work. According to Dr. Edward Weeks Cross, who was elected president of the Home Societies last June and is now president of the new Board of Home Missions:—

"The consolidation of all the various home missionary activities of a denomination in a single completely unified organization is the logical goal of a trend which has been prevailing in all denominations during the last twenty-five years.

"A prominent slogan of the last century in all denominations was 'expansion.' Each denomination organized a variety of boards to raise funds and aid in the development of church life in the states to the west as the land was settled. . . .

"By 1915 territorial expansion was practically complete throughout the forty-eight states and the territories for the principal denominations. Although . . . new churches have continued to be needed, the total number of Protestant churches has been decreasing as measures have been taken to eliminate the inevitable over-churching.

"The new slogan is 'effectiveness' for the church program in the individual communities throughout the land. The denominations through their national programs, and coöperatively, are seeking to provide a more thorough and higher spiritual leadership for the people of our country."

Acting under instructions voted by the General Council and by the corporate meetings of the Home Societies last June at South Hadley, Mass., the directors of the Societies became the incorporators and charter directors of the new Board of Home Missions.

They organized the Board, Monday afternoon, April 5, at the Congregational and Christian offices, 287 Fourth Avenue, New York. A charter had been granted on March 4 by the State of New York, and similar charters, it is expected, will be granted by Massachusetts and Connecticut.

The corporations of the Societies are being continued under the management of the directors of the new Board for the purpose of holding endowments and receiving bequests and other gifts.

In order to insure that all funds and other properties shall be used with strict observance of the terms and expressed wishes of the donors the president was instructed to appoint a committee to examine and report on the specific gifts and bequests now held by the Societies.

The by-laws adopted make the Board an organic part of the denomination under the complete control of the General Council, whose members, together with 150 members-at-large, comprise the corporate membership of the Board.

Its Directors—who were the Directors of the old Societies—will manage its business; they number thirty-six—one third of them to be women—besides the president and three vice-presidents; they are to meet semi-annually; their executive committee numbers twenty-one, eleven being required for a quorum, and will meet at least six times a year.

Certain important matters are specifically reserved for the whole body of Directors: adoption of the annual budget appropriations; expenditures in excess of the budget; nomination of executive vice-president, treasurer, and general secretary who are elected by the corporate members at the meeting of the General Council; election of the other executive officers; matters of major policy.

The work of the Board is being organized in divisions, each headed by a general secretary, the treasurer heading the Division of the Treasury and Administration; these heads comprise a committee with the executive vice-president as chairman. Divisional committees of the executive committee will not take final action but make recommendations to it.

The entire scope of the work of the Board of Home Missions will be subject to consideration and action at each meeting of the executive committee. This is an important change from the management of the old Societies when separate administrative committees of nine directors and six coöpted members took final action on most matters of administration.

A single committee will now have direct oversight of all the extensive activities of all the Divisions of the Board which will be subject to consideration and action at each of its meetings; on it wider geographical representation is possible than on any former administrative committees.

The new organization will greatly facilitate coördination. The former system of separate corporate units with relative independence even under identical directors was not favorable to rapid realignment of activities among the Societies. Specific action used sometimes to be required from many quarters for a simple readjustment, resulting occasionally in the set-up of complicated inter-Society committees.

Heretofore a significant change usually meant a corporate reorganization preceded by a long-drawn-out investigation and another long-drawn-out procedure of essential votes. The effect upon the morale of the missionary workers and missionary-minded churches of this necessary temporizing when aggressive action was needed at once, was disastrous.

Now, an articulated organization, nation-wide in its operations, simply constituted in its management, with central responsibility, may constantly survey, study, and review the national field, realign its work and deploy its forces.

There will be a vantage point for the appraisal of each separate missionary undertaking. Inefficiency will be more clearly apparent; efficiency will be more certainly recognized. It will be easier to decide what work should be strengthened, what work should be discontinued and when. Lesser loyalties to an institutional unit incorporating a particular ideal will merge in a greater loyalty to the ideal of making all America Christian.

The new Board is born with traditions of great achievements and conquering spirit, and is endowed with the resources of more than a century's experience. A young organization with youth's adaptability and vigor is put again into the field of Christian work.

Principal Officers of New Board

President: Rev. Edward Weeks Cross, Richmond Hill, N. Y.

Vice-Presidents: Rev. Theodore M. Shipherd, Norwich, Conn.; Mrs. Leslie R. Rounds, Mahwah, N. J.; Prof. H. Shelton Smith, Durham, N. C.

Chairman of the Directors and of the Executive Committee: Rev. Robert W. Coe, Brookline, Mass.

Executive Committee: Rev. Raymond G. Clark, Piqua, O.; Rev. Robert W. Coe, Brookline, Mass.; Rev. Edward W. Cross, Richmond Hill, N. Y.; Miss Edith M. Dabb, New York; Mrs. Edward C. Hayes, Canandaigua, N. Y.; Rev. Harding R. Hogan, Racine, Wis.; Rev. Caesar S. Ledbetter, Charleston, S. C.; Rev. Oscar E. Maurer, New Haven, Conn.; Mrs. B. J. Newman, Germantown, Pa.; Rev. William W. Patton, Glen Ridge, N. J.; Rev. Warren W. Pickett, Detroit, Mich.; Mrs. Elbert A. Read, Shenandoah, Iowa; Mr. Hibbard Richter, Boston, Mass.; Mr. Loren H. Rockwell, Bound Brook, N. J.; Mrs. Leslie R. Rounds, Mahwah, N. J.; Mrs. G. V. S. Ryerson, Brooklyn, N. Y.; Mrs. John C. Schroeder, Portland, Me.; Rev. Theodore M. Shipherd, Norwich, Conn.; Mr. Philip S. Suffern, Plainfield, N. J.; Mr. Chester A. Thomas, Scranton, Pa.; Mr. P. R. Ziegler, Boston, Mass.

Executive Vice-President: Rev. William F. Frazier, New York.

Treasurer: Mr. William T. Boult, New York.

General Secretaries: Rev. Leslie R. Brownlee, Division of the American Missionary Association; Rev. Herbert W. Gates, Division of Christian Education; Rev. Ernest M. Halliday, Division of Church Extension; Rev. Lewis T. Reed, Division of Ministerial Relief; Rev. Sydney A. Weston, Division of Publishing and Periodicals; Rev. Leonard M. Outerbridge, Division of Missionary Education and Promotion; Mr. William T. Boult, Division of the Treasury and Administration.

Going Forward

By Leonard M. Outerbridge

In January 1936 the Mid-Winter Meeting urged our Congregational and Christian Churches to increase their gifts to missionary apportionment in order to meet the serious emergency which existed as a result of inadequate support of our work.

The goal adopted was $600,000 increase during 1936 and 1937 as compared with the two years 1934 and 1935.

It was proposed that this increase be made in two steps. First, $200,000 increase in giving in 1936 over 1935, and second, a further increase of $200,000 in 1937 over 1936, making a cumulative increase of $600,000 during the Biennium.

The Mid-Winter Meeting of the Missions Council at Evanston, in January of this year, reaffirmed this goal for 1937.

This is the earliest date we have been able to obtain accurate figures of the actual giving in 1936. At first glance it is seen that we did not increase our total giving by $200,000 but only $31,017.* But the table here reported deserves careful study.

2680 churches of our Fellowship did respond to the needs of our Missionary Work as administered by our State Conferences, The Board of Home Missions and the American Board of Commissioners for Foreign Missions and actually increased their giving in 1936 by $130,291!

Let no one lose sight of this victory. This large sector of our fellowship is on the march and going forward.

By repeating this increase again in 1937, these churches will fully do their part to make the Biennium Goal a success. The Biennium Goal is the minimum necessary to meet the actual needs of our Mission Boards and Conferences.

The reader may well ask if 2680 churches increased their giving $130,291 in 1936, why is our total increase only $31,017?

The answer is that 1942 churches decreased their giving from $692,602 in 1935 to $575,794 in 1936, or a loss of $116,808, while 228 churches remained the same for both years giving $12,508.

If these 1942 churches that decreased and the 228 churches that held the same as 1935 had all kept pace with the 2680 churches that increased 20.07%, there would have been an additional $141,535, making the total increase of $271,826! This would have been way beyond our goal for 1936!

Now for 1937 it is clear that if the spirit of the 2680 churches, which met the challenge in 1936, can be spread to all of our fellowship **we will go forward together** and keep faith with the trust reposed in us as Custodians of the Pilgrim Spirit. We can if we will AND we will!

*This figure includes $17,534 undesignated gifts credited to Conferences but not to churches.

Missionary Apportionment Income for 1936 Compared With 1935*

States	Churches Making Advance under Biennium Plan					Churches Holding the Line		Churches that Decreased Giving in 1936				
				Gain							Loss	
	Number	1935 Gifts	1936 Gifts	Dollars	Per Cent	Number	Amount	Number	1935 Gifts	1936 Gifts	Dollars	Per Cent
Alabama (C)	8	230	287	57	24.78			4	163	137	26	15.95
California (N)	50	20,957	22,994	2,037	9.72	6	404	32	9,725	8,805	920	9.46
California (S)	62	30,081	35,724	5,643	18.76	1	10	42	15,019	12,411	2,608	17.36
Colorado	51	5,419	7,035	1,616	29.82	2	105	19	3,103	2,114	989	31.87
Connecticut	152	74,902	87,036	12,134	16.2	14	1,863	131	104,948	82,341	22,607	21.54
Evangelical Pr.	7	755	1,240	485	64.24	0	0	4	608	475	133	21.87
Florida	22	5,255	6,493	1,238	23.56	1	76	9	734	559	175	23.84
Georgia (C)	5	77	176	99	128.57	2	28	6	209	70	139	66.51
Georgia (W)	22	564	945	381	67.55	2	40	8	118	70	48	40.67
Hawaii	1	7,870	8,387	517	6.57							
Idaho	12	636	989	353	55.5	1	20	4	363	210	153	42.15
Illinois	172	42,817	51,804	8,987	20.99	8	226	92	35,684	31,381	4,303	12.06
Indiana	100	4,748	6,653	1,905	40.12	6	88	55	2,982	2,250	732	24.55
Iowa	120	16,977	19,582	2,605	15.34	9	257	73	9,550	7,625	1,925	20.16
Kansas	61	7,736	9,503	1,767	22.84	6	403	26	3,705	3,488	217	5.86
Louisiana (C)	6	150	190	40	26.67	1	2	4	21	4	17	80.95
Louisiana (W)	6	107	229	122	115.89	0		1	72	22	50	69.44
Maine	143	16,352	21,148	4,796	29.33	15	220	83	16,634	13,750	2,884	17.34
Massachusetts	257	116,647	138,362	21,715	18.62	12	767	302	191,128	158,367	32,761	17.14
Michigan	127	21,591	27,615	6,024	27.9	17	2,084	62	26,700	24,718	1,982	7.42
Middle Atlantic	35	23,203	26,688	3,485	15.02	3	150	43	23,082	20,641	2,441	10.58
Minnesota	84	20,953	23,782	2,829	13.5	15	796	63	12,691	9,359	3,332	26.25
Missouri	16	5,106	5,909	803	15.73	1	1	17	15,478	14,493	985	6.36
Montana	25	1,052	2,304	1,252	119.01	2	139	22	2,220	1,552	668	30.09
Nebraska	65	7,068	10,004	2,936	41.54	12	527	49	8,560	7,072	1,488	17.38
New Hampshire	101	25,118	29,189	4,071	16.21	13	600	54	8,982	7,415	1,567	17.45
New York	124	50,463	61,087	10,624	21.05	3	41	156	60,662	51,203	9,459	15.59
N. Carolina (C)	25	276	505	229	82.97	2	5	5	92	15	77	83.7
North Dakota	66	1,737	3,232	1,495	86.07	5	151	43	1,637	1,146	491	29.99
Ohio	165	40,754	47,970	7,216	17.71	13	653	97	27,129	23,534	3,595	13.25
Oklahoma	15	1,965	2,771	806	41.02			9	624	292	332	53.21
Oregon	35	5,602	6,125	523	9.34	3	122	10	1,480	1,123	357	24.12
Pennsylvania	55	6,570	8,464	1,894	28.83	3	15	30	11,270	10,051	1,219	10.82
Rhode Island	18	12,795	14,680	1,885	14.73	2	273	16	18,200	14,504	3,696	20.31
Southern	70	13,844	16,591	2,747	19.84	9	750	111	33,352	26,208	7,144	21.42
Southwest	9	900	1,250	350	38.89	2	105	8	576	452	124	21.53
South Dakota	67	3,580	4,966	1,386	38.72	5	128	76	7,397	5,388	2,009	27.16
Tennessee (C)	4	67	118	51	76.12			4	168	98	70	41.67
Texas (C)	6	670	745	75	11.19			2	444	385	59	13.29
Utah	4	271	365	94	34.69	1	28	0				
Vermont	92	15,225	18,884	3,659	24.03	10	415	80	20,596	17,875	2,721	13.21
Washington	97	13,859	18,154	4,295	30.99	4	289	33	4,698	4,313	385	8.19
Wisconsin	109	23,359	28,194	4,835	20.7	17	727	50	11,542	9,720	1,822	15.79
Wyoming	9	983	1,213	230	23.4			7	256	158	98	38.28
	2,680	649,291	779,582	130,291	20.07	228	12,508	1,942	692,602	575,794	116,808	16.87

N.B.—Total giving under the apportionment in 1935 was $1,488,161. Total giving from states in this report in 1935 was $1,482,060 including undesignated. Total giving in 1936 from these same states was $1,513,077 including undesignated not credited to churches but credited to Conferences. This is an increase of $31,017. However, in 1935 $6,101 was received in addition to the figure here stated from the following states: Alabama (W), Carolinas (W), Hawaii, Kentucky, Tennessee (W), Texas (W), Afro-Christian, which have not yet reported. There are 275 churches not yet reported from these states. In addition, there are approximately 1075 zero and inactive churches not reporting.

*These figures are compiled from Reports made by the Treasurers of the State Conferences showing gifts of churches to the Conferences and from the Treasurer of the Board of Home Missions and the Treasurer of the American Board of Commissioners for Foreign Missions showing all gifts to these Boards whether remitted through the Conference Treasurer or sent direct by churches or individuals to Board Treasurers for apportionment credit.

The Farmer Deals with Life!

By Oliver Edwin Baker

DEEPER than the differences between individualistic or laissez-faire economics and socialism, deeper even than the differences between capitalism and communism, are those between rural and urban attitudes toward life.

The farmer tends to think in terms of plants and animals, of birth and growth and death. The city man tends to think in terms of wheels and levers and machines, or of buying and selling.

Agriculture is founded on life processes, particularly as influenced by soil and weather and the laws of inheritance; urban occupations are founded on manufacturing and commerce, and the activities are mostly carried on indoors.

To the city child milk is associated with a bottle, not with a cow; an apple comes from a box, not from a tree; and these early impressions influence the ideas of later life.

The farmer's philosophy of life is primarily organic; the city man's philosophy usually is mechanistic. The farmer lives in a natural world, the city man in an artificial world.

Because of his occupation the farmer's thoughts are largely biological, whereas the city man's thoughts are largely physical or economic. In farming the family is the economic and social unit—it is difficult, almost impossible, to farm without a wife, and children can help with the work from about ten years of age onward.

In the city the individual is the economic unit—a wife adds little, if anything, to the family income unless she works outside the home, in which case it is difficult to rear a family, and children involve expense, with little if any return, from birth till marriage. It costs generally two to three times as much to rear a child in the city as it does on the farm.

Perhaps because of the open air, and the contact with nature, perhaps because the farmer sees the stars at night and observes the progress of the season, perhaps also because of stronger family ties, farmers and farm women tend to think of the past and the future; city people tend to think more about the present.

Ruskin wrote many years ago "There is no wealth but life." The farmer deals with life—plant life, animal life, and human life. Crops are planted and harvested year after year. Individual plants die and disappear, but the production of wheat and corn and cotton goes on without end.

Agriculture is based on this fact of reproduction, and the continuity of life. The farmer is the heir of all the ages, with an opportunity, through animal breeding particularly, to benefit all the ages to come.

The oldest thing in the world is life—older than the mountains, older even than the rivers. And the youngest thing in the world is life.

Zoe [*Continued from page 191*]

established in Greece," says Dr. Trebelas. "At the beginning we used to be called heretics, but now the spirit of Our Church has changed and all understand that our motives and methods are right and that our teachings are Orthodox. We are considered liberals but not heretics."

At a trial for heresy in 1923 Dr. Trebelas was vindicated and acquitted and since that time no one of the Society has been accused of heresy. And now the workers are so well known that they invariably have the favor of the local Orthodox bishops where they go out into the provinces to preach.

May this work grow, as it is a *life* movement, in extent and in intensity of purpose, and may the Word of Life go forth through the spoken word, the printed page, the living service of the followers of Jesus Christ, the Way, the Truth, and the Life.

Things Japanese

By Arthur D. Berry

CHRYSANTHEMUMS AND CABBAGES

CHRYSANTHEMUMS are the glory of Japan in the fall, as cherry blossoms are in the spring. They are everywhere: standing guard at the entrance of each house; in gardens; overflowing the flower shops; in the big displays in the parks.

In some exhibitions each year vast historical scenes of old Japan are shown with the mountain scenery and the warriors and their armor and their horses all made in some amazing way out of living, growing chrysanthemums.

Japan has been loving and training chrysanthemums for more than a thousand years. They came originally from China, from which wonderful old country came most of the old civilization of Japan. There are now five thousand varieties in Japan.

Some are the single stalk kind. Others are the cascade kind, with innumerable blossoms hanging over the sides of the pot four or five feet. We have one of these in our house now on which—believe it or not—there were a thousand blossoms in December.

Cabbages are the modernistic rivals of the chrysanthemums. Every year these cabbage flowers are more gorgeous and beautiful—if only—only—you could forget they are cabbages! The center leaves are all delicate shades of purple, or all shades of white and yellow, and the outer leaves dark green.

I remember when they first began to appear as flowers. Our old school gardener used to bring me every winter as his Christmas-New Year's gift, a pot of primroses, which are flowers I dearly love. I could keep my Christmas pot of primroses blossoming till summer. But to my dismay the old gardener, one winter, brought me, instead of a pot of lovely primroses, a pot of cabbages.

Last fall I sent some seeds of these upstart cabbage flowers to my old friend, the Director of the Brooklyn Botanic Garden. So some of you may be able to see with your own eyes these Gorgeous Hussies of the flower kingdom.

Flower shops are everywhere close at hand and flowers are within the reach of every purse. This is one point in civilization in which Japan far surpasses America. Barber shops and convenient little branch postoffices are about as numerous as flower shops. The only other institutions in Japan as numerous are *little children* and bicycles.

KAGAWA'S RETURN TO JAPAN

We all thanked God when Kagawa got back to Japan in good health from his long, strenuous trip through the United States and Canada and Europe.

Over across the city in his settlement centers we gave him a welcome back, and many had a chance to see for the first time some of the ways in which he and his fellow workers are doing their beautiful Christian social work. The crowded Pawnshop-Bank and the busy Nutritious Kitchen are fascinating places. In the latter a thousand meals are prepared three times each day and carried to folks who work long hours and have no way of preparing for themselves good food. It costs them sixteen sen for the three meals. And they get all the profits as well as the good food, for it is all a coöperative institution.

The Kagawa Fellowship had its annual meeting after Kagawa got back, out in the country in the charming half-Japanese, half-foreign hotel at Raku-raku-en. My two sisters went along with me and enjoyed it much.

Kagawa gave us amazing recitals of his experiences abroad: his travels; his speeches and interviews and his broadcasting; his investigation into the working of the many kinds of coöperatives everywhere in America and in all the countries of Europe; names of people and states and cities and endless statistics at the end of his tongue; and graphs and maps flashed on the blackboard with his ready fingers.

EARTHQUAKES

Through the first part of 1936 the old earth out here managed to behave herself beautifully, but in the fall there were several quakes big enough to scare us, especially because they were in the night.

The government earthquake expert tells us that there are in Japan every year over a thousand earthquakes capable of being felt by humans. In 1930, however, there were 5774 such quakes. And the tremors people cannot feel are four or five times as many.

And so, if any of you want to have an earthquake experience when you come to Japan—as most folks say they do—you are pretty sure of having your ambition gratified!

UNITED EVANGELISTIC MOVEMENT

As soon as Kagawa got back to Japan, before he hardly had time to see his family and unpack his baggage, he jumped into the Nation-wide Evangelistic Movement. All the churches are united in this movement and we pray that through it the Kingdom

of God may come to "beautiful Japan."

In the Training Conferences, Kagawa always pleads for a unified Church in which every believer is a personal worker and soul winner. One of the subjects discussed in such conferences is suggestive: What does the Martyr History of the Early Christian Church Teach Us?

CHURCH WORSHIP

Church services in Japan are carried on in much the same way as in America. But at some points there are interesting differences.

The Collection. The tray or the bag is always passed up to the minister and any visiting preacher in the pulpit and to the members of the choir. If the usher ever fails to do this the minister will walk from the pulpit and add his money to the collection.

At the close. When the benediction has been pronounced the people all sit down quietly in the attitude of prayer for a moment or two. This is always done at the end of all religious meetings. I get so used to this beautiful custom here in Japan that I must confess I am disturbed in most American church services, when people begin to move about and talk as soon as the benediction is pronounced.

Male and Female. The men and women are separated in all church services: men on one side and women on the other. This was the custom in America a hundred years ago! It is a bad custom, and I inveigh against it in my liturgic classes, because it makes it impossible for families to sit together at church, fathers and mothers and children. But in this question of the sexes Japan moves very slowly and timidly.

Union Hymnal. For thirty years Japanese Christians have been worshipping God in the use of a common hymnal. This is a glorious achievement. You may drop into a Methodist church, or a Presbyterian church, or a Baptist church, or a Congregational church, and you find *the same hymnal.* Among all the Protestant Churches only the Episcopal Church has a separate hymnal of its own. I am glad that in this respect the Christians in China are following our example in Japan.

A JAPANESE BOY AND A RUSSIAN CHURCH

One day a picture post card lay on President Abe's table showing a striking picture of a Russian church over in Manchukuo. It was mostly a tall tower with three crosses: one over the entrance; another up and down the whole length of the tower; and the third rising up toward the sky from the top of the tower.

It had come from one of our Academy graduates, now serving his time in the army. His regiment was sent over to Manchukuo, and there our Aoyama boy was rather lonely and homesick. One day he saw this Russian church with the crosses. The sight of it, he wrote, made him think of Aoyama Gakuin. He and his companions went into the church and listened to the worship. He could not understand the language, but the music fascinated him because it brought back to his heart so vividly memories of the chapel worship when he was a happy boy in Aoyama Gakuin.

REMEMBERING THE DEAD

We missionaries come to "share" our religion with the people of the Orient. Is it a one-sided sharing, or are there things of value which we Christians may learn from the religions already here in the Orient? This is a question often asked.

Nothing can be added to or taken from the Central Message of the Christian religion which is Jesus Christ Himself. For only once did the Son of God come into our world, live our human life, die for the sin of the world, and rise again from the dead. So we missionaries have an absolute, unchangeable, uncompromising Message to take to the ends of the earth.

With *that* clearly understood, there are certainly things of value in the practice of the other religions which we Christians may learn. And one such thing, I think, is the Shinto remembrance of the dead.

We are too apt to condemn it wholesale by calling it "worshipping the dead." But, whatever it may be in other lands in the Orient, it is not that in Japan. It is a beautiful, reverential, never-ending habit of remembering the dead.

In the summer time comes a big festival that rivals even New Year's in the winter—the *Bon Matsuri*, the festival of the Dead. For three days in all the households in Japan the dead come back and all sorts of preparations are made to welcome them, and when the time is over, to speed them on their way again.

It hits the family pocketbook hard, for in the summer festival you make gifts to all your family and relatives and friends, just as you have to do at Christmas-New Year's time!

There are all sorts of other occasions for remembering and honoring the individual dead. When our beloved Bishop Akazawa died last May we never did get through the meetings and gatherings in his memory. We had an all-day remembrance of Bishop Harris on the fifteenth anniversary of his death. A part

of our Founder's Day celebration each year is to take flowers and stand in reverential memory at the graves of all the dead presidents of the school. These occasions are not sad and solemn affairs, but pleasant and genial. There are always tea and cakes. And if someone remembers a funny incident connected with the dead he tells it and everybody laughs and there is no embarrassment. It is not *mourning* the dead: it is just remembering them.

THE EMPEROR

American magazines are still being banned in Japan because of some disrespectful reference to the Emperor. And we are punished, for then we do not get those copies of the magazine for which we have paid subscription.

You cannot compare the President of the United States and the Emperor of Japan. In the United States we take one of our fellow-citizens and make him President, and then in a few years he is a private citizen again. The Emperor of Japan is *born* in the Imperial Family which has reigned over Japan for more than two thousand years.

The President of the United States can be compared with the Premier of Japan—and the Japanese treat *him* just as we treat our President. The actual government is criticized here in Japan just as freely as it is in America. The Emperor of Japan is more like our Flag. He is the Symbol of all that is ancient and never-ending and holy and beautiful and great in Japan—just as the Flag is to us in America. And if anyone began to insult the Flag in America you would get as hot under the collar as the Japanese do when we treat their Emperor disrespectfully.

Last summer the Emperor went up to the Hokkaido in the north to see the annual military maneuvres. He was freely seen by the crowds of people everywhere. And many persons were invited to meet him, among them our wonderful old missionary to the Ainu, Dr. John Batchelor. And pictures of the Emperor at the maneuvres were shown in the news reels in all the movie theaters all the fall. That is a commentary on some of the stupid things the American magazines have printed about him.

NIKKO

Nikko is my first love in Japan, and last summer and fall I went up four times. Once I took my sisters and once I went alone, and then in the early fall I acted as guide and took the Lewises from Drew and the Cranes from Scranton on one-day trips. (Incidentally, Professor Lewis gave us some tremendous lectures here in our school, and Dr. Crane preached a marvelous sermon at our Union Church English service. Send more such men to the mission field on round-the-world trips.)

I am fast qualifying as a brilliant one-day guide to all the sights of Nikko. I had already become quite famous for coffee and doughnuts, and now I am getting this added fame. We start from Aoyama at seven in the morning and get back at seven in the evening.

In that time we ride across the whole big city of Tokyo; ride in the electric train through the beautiful Japan countryside for ninety miles; reach Nikko station; ride in the bus through Nikko Street, by the Red Bridge and on to Umagaeshi (which means the horse-turn-back-place, where in the good old days you had to leave the horse and go the rest of the way on foot); then take the cable car which takes your breath away, up to the summit; then as a side show swing out in a basket cable car through the air to another peak and get a marvelous view of Lake Chuzenji and Kegon Fall.

Then take the bus to Lake Chuzenji and ride along the side of that lovely lake beneath the branches of the big trees to the other end and the Dragon Fall, where we sit in the little tea house and gaze at the Fall and eat our lunch and drink tea—which saves much time; and then back again along the lake and maybe a boat-ride on the lake; and down the elevator to the bottom of Kegon Fall; and then in an auto down, down, down a zig-zag road to Umagaeshi again and on back to Nikko.

Then the famous Temples in their wonderful setting of tall cryptomeria trees; then a look at the original three monkeys which see not, hear not, say not, and the original sleeping cat; then with shoes off into the holy of holies and on up the innumerable stone steps to the tomb itself at the top.

What is left of the time give to the shops and the King of Curios, and a ride down through the cryptomeria avenue to the next station, and the electric train ride back to Tokyo and across the big city again to Aoyama and a good supper—and all together it makes a Day! I hope this will make many of you so homesick for Nikko that you will come and see it again.

WEDDINGS

Our beautiful theological chapel has become a famous place for weddings. Last spring a lovely California girl came out and stayed in our home and was married in the chapel to a fine young Dutchman who, I think, was the happiest looking bridegroom I ever saw.

Last fall that fine upstanding boy many of you have seen in our house—a son of Cooky and Chitose San—was married to a very nice, pretty girl—that is,

she turned out to be *very* pretty after her wedding make-up had been taken off. Though most of the brides in these weddings are dressed in Japanese kimonos, the grooms are usually dressed in foreign style. But our boy Shinsaburo was dressed in proper Japanese kimono, even to the fan in his hand, and looked fine and handsome.

That unbelievable chrysanthemum which I told about on the first page is the gift Cooky and Chitose San made back to us in return for our wedding gift to Shinsaburo and his bride. You get your wedding gifts all back—and you don't have to wait until you are married yourself, either! Japan is a big merry-go-round of gift making and gift returning.

THE NOH DRAMA AND "THE MESSIAH"

One evening, the first week in December, my sisters and I went to a performance of the Noh Drama, given under the auspices of the Society of International Culture at the Peers' Club.

The Noh Drama comes straight out of the past—it comes unchanged. There is nothing else which makes you feel so much that you are back in old feudal Japan, unless it be *sumo* wrestling. Some of the costumes worn by the actors at this performance were actually five and six hundred years old—magnificent old brocade and silk kimono. And everything else—the stage and the music and the acting and the spirit of it all—was as old as the kimono costumes.

It was a brilliant and fascinating evening. Prince Takamatsu, one of the brothers of the Emperor, and Princess Takamatsu were there, sitting only a few feet from us. The seats were cushioned benches without backs in the old style. Ambassadors and ministers and their wives were there, and a lot of us more ordinary folk.

The last evening of that same week, here in our lovely theological chapel, we had our annual Messiah Oratorio sung by seventy of our theological students, young men and women. The Korean boy who is helping me mail these letters to you sang the tenor solos. I am never quite so thrilled by anything the whole year through as I am each year by the singing of *The Messiah* by our theological students.

And *The Messiah* was sung again on Christmas all over Japan. That is the way it is here in Japan—the old Noh Drama and *The Messiah!*

To the wonderful, fascinating, old Japanese culture we have added something. We have added *For unto us a Child is born* and *The Hallelujah Chorus.*

Behold the Rainbow

Translation from the Japanese

By Rosamond C. Cary

Behold the rainbow!
  Above the wooded hill from yonder ricefield upward to the clouds
Its bow is spread. Who was it spread that bow!
  Ah, the beauty of it! Red, yellow, green and purple,
The seven colors in their turn, drawn with one stroke,
  As on a silken Canvas. Who was it drew that bow?

And oh, how curious! It comes out as the rain abates,
  And spans the space twixt heaven and earth,
As though it brought a message. Who is it spans that space?
But see! It fades. Those colors, clearly drawn,
  Are slowly growing dim. The distant hills are seen no more.
Who rubs the rainbow out?

Westerner and a Japanese? Grant, oh God, that she may be brought in safety to her desired haven and that her spirit may go on working for the poor of Japan through her beloved Hakuaikai all through the coming years."

That this will be a wish granted seems now guaranteed for just before Miss Adams sailed, Hakuaikai, known throughout Japan as a model settlement, was made by Government action a corporate entity with a Board of Directors made up of Japanese and foreigners.

Before she left her home in Okayama the Governor and his wife came to call. This may not sound like much to an American but Governors in Japan do not go around visiting just anybody! If you want to see His Excellency you come pretty near going where His Excellency is. And then you may get no nearer to him than the assistant secretary to the assistant secretary of the assistant secretary.

But Governor and Mrs. Taku are Miss Adams' friends. *They* came to call on her, because she was ill and soon going away. After a chat the Governor said: "We want a picture of you taken with us. There is a photographer waiting below."

From that time on nothing that could be done for the comfort and happiness of this New England woman by her Japanese friends was left undone. When the Governor, who himself had planned to bid her bon voyage at the dock, was taken off on official business, he sent no less a personal representative than his own sister. She carried a bouquet of flowers in a hand-woven basket and with it a letter of regret from His Excellency. The Mayor of Okayama and his wife accompanied Miss Adams to Osaka.

Just before the boat sailed a box was delivered to Miss Adams. It was of satiny wood, beautifully fashioned, lined with white velvet. In it lay a silver vase, a gift from the Japanese Imperial Government. The vase, exquisitely engraved, with simple lines, stands nine and a half inches on a separate teakwood base. On it are sprays of chrysanthemums, the Imperial flowers of Japan, done in shadings of gold with here and there a tiny touch of lacquer for accent. It was suitably inscribed.

In a chair reserved for royalty Miss Adams is transferred by a freight elevator to the train level of Okayama station. An old friend and former mayor pays his respects; Dr. Akazawa at his right; Mr. Leeds Gulick, Mrs. E. S. Cobb behind chair

EXHIBIT OF HER GIFTS AND DECORATIONS

In the Congregational Library at 14 Beacon Street, Boston, the vase above described and other gifts to Miss Adams and medals were exhibited in a glass case during the third week in March. Here were shown:—

Three lacquer wine cups with the Paulownia crest, the insignia of the Empress of Japan, presented by the Imperial Household, through the Mayor of Okayama early in Miss Adams' social work. A gold medallion, presented at the fiftieth anniversary of the founding of the Imperial Education Society, and awarded because Miss Adams had conducted classes for poor children. It is usually presented only to famous educators. A silver pin decorated with white enamel plum blossoms, given October 1935, on occasion of the 2575th anniversary of the founding of the Empire, during an assembly of social workers.

The Sixth Order of the Sacred Treasure, presented May, 1936, by the Governor at the opening session of the twentieth anniversary of the National Society of Social Workers. The Blue Ribbon Decoration, given for work in social service by the father of the present Emperor. A Silver Medallion, the design on which is an angel with wings spread over a man, a woman, and a child. When the present emperor was enthroned the Social Service Bureau of the Home Department

honored about ten persons at a dinner and assembly and gave these medals. Three red lacquer wine cups with Red Cross insignia given by the Red Cross Society of Japan for recognition especially of her work for soldiers during the Japanese-Russo War. Silver sake cup presented by the Japanese Imperial Household on the occasion of the marriage of the present Emperor. Metal vase given by the City of Okayama on the fortieth anniversary of its becoming a city. Two black lacquered boxes, one containing the recent message to the American Board from the Governor of the Okayama Prefecture, the other, special letters from the Mayor of Okayama to the American Board.

There were a number of gifts from individuals. Two cloisonne dishes, sweets bowl, maple leaf trays, statuettes of a Japanese woman priestess, of a Japanese girl sewing, of a little sister caring for a baby. Racquet used in game of battledore. Mr. Hoshijima, a member of the Japanese Parliament and one of Miss Adams' former students, gave a Japanese doll as a farewell gift. Mrs. Tanaka, wife of the head of the Social Bureau of Okayama Prefecture, had given a statuette of a boy with book and load. Dr. and Mrs. Ando—Dr. Ando is President of the Okayama Hospital and was a former trustee of Miss Adams' Settlement—gave an embroidered Japanese *zabuton* or floor pillow.

Above the mantel of the Congregational Library hung a scene from the same beautiful park through which Miss Adams was driven by the wife of the Governor the day she left; it was done by a trustee of the Settlement. On the mantel was a bust of Miss Adams made from the original by the famous Japanese artist Morioka who invented a process by which busts can be made by photographing the subject at various angles. This original, with busts of Ambassador Grew and Colonel Lindbergh, and distinguished Japanese, were exhibited all over Japan. A flag for use in the exhibit was loaned by Mr. Yatshuhashi, Manager of the Yamanaka Company of Boston.

"Mother of Social Service"

From Radio Address Over Station W E E I on March 16

By Harold Wallace Hackett

It was the 23d day of April, 1890, the month of cherry blossoms in Japan, when the steamship *Oceanic* with Alice Adams aboard, dropped anchor in the harbor of Yokohama.

Some years before she and her roommate at school had resolved to give ten years of their lives to Christian work, and Alice Adams was on her way. Little did she think that the ten years would extend to forty-six, and that such honors as rarely come to an American woman in any foreign land would come to her.

There were no wharfs at Yokohama in those days and Alice Adams went ashore in a Japanese sampan. She had expected new and strange scenes, but they were stranger still. For one thing she could not tell the women from the men as they all wore skirts. Her first jinriksha ride was attended by gales of laughter. It seemed like returning to baby carriage days to be pulled about by a man.

She had come armed with one sentence in the Japanese language, the address of the boarding house to which she was to proceed: "Yama no ni ban," meaning "Residence No. 2 on the hill." She used this one bit of Japanese as a reply to all questions whatsoever, and it worked and she finally arrived at No. 2 on the hill. Soon she proceeded some 500 miles southward to Okayama which means, "A city among the hills and mountains."

Other American Board missionaries had preceded her and on her first Sunday she went with them to assist in some of the work in classes already started. Their road took them through the slum section of the city, and the ragged children began throwing mud and calling names. Blue-eyed, light haired and light complexioned foreigners were still strange sights outside the few larger cities. The obvious poverty of the lives of these children who were throwing mud touched Miss Adams' heart, and she resolved that day to work there among these lowly needy people.

Down those drab streets Alice Adams walked and left in the hands of the children Sunday School picture papers. They couldn't read them but the bright colors were cheery and many of the pictures found a place on the walls of the hovels they called home. Also the people in this "tough" part of town began to feel more kindly toward the foreigner with the friendly smile.

In places of poverty, disease always takes its toll. Alice Adams soon decided that a white apron, a piece of soap, a towel and some

antiseptic would be an important part of her equipment.

One day in visiting the homes with her teacher they came upon a man bedridden who had been left alone during the days. His condition was miserable. Even the insides of his hands were caked with dirt. But even the lowly must not be offended. Alice Adams was prepared for the emergency. The antiseptic was sweet-scented and pulling the cork from the bottle she gave him a whiff of it and suggested that he put some on his body.

"But, oh," he replied, "I can't do that, I am so dirty." Out came the soap and towel. A basin and water was at hand and without objection she proceeded to wash his face and hands, applying liberally the sweet-scented antiseptic. She left the man joyously exclaiming,

"I'm so happy. I never expected to be so clean or smell so sweet."

From such humble beginnings the dispensary and medical work of the settlement was started. Alice Adams did not have a nurse's training, but to better equip herself for the job she went to the Japanese hospital and took the regular training with the Japanese nurses and today holds a certificate for that work.

Money was raised for a building and the doctors at the local government hospital and medical school volunteered their services. The work continued to grow until last year 77,000 treatments were given to the poor and unfortunate of that district.

But the lot of a social worker is not a path of roses and there was trouble brewing. To get to her work, Alice Adams had to go through the toughest part of the district. One night her teacher told her she must take the gardener with her when she went out that night, saying,

"There's a rumor that some of the men of the settlement are going to meet at the barber shop and attack you as you go by. They think you are doing all these things just to get a name for yourself and they don't like it."

Alice Adams with characteristic determination, replied that certainly she would go to her classes that night, and she would go alone. As she approached the barber shop about twelve men came out. She spoke to them pleasantly, calling most of them by name and asking concerning this man's wife and that man's child, all of whom were coming to the dispensary for medicines and care from time to time. Even the most brutal melt before kindness and courage and those rough men drew quietly away from the planned attack.

One problem was especially difficult for many of the boys and girls of the neighborhood. When the marriage of the father and the mother had not been properly registered the children could not attend the government schools because they had no properly registered name. This seems very strange to us. For those children it was tragedy.

Alice Adams gathered those children together into a primary school and wherever possible secured for them a proper name so that as they grew up they could be somebody. This work continued for nearly forty years until the Government recently took it over and out of that work have come men and women of character and responsibility.

In this slum section all must work. The younger children were a great problem for those mothers who had to work during the day. Miss Adams started a kindergarten and a day nursery school to give these little ones a healthy place to stay during the day hours.

Gradually this section of the city was beginning to lose some of its vicious character. The settlement work was taking shape and having its influence. The classes and groups, the primary school for the nameless, the kindergarten and day nursery, which literally lifted the burdens from the backs of working mothers, the dispensary, where medical attention could be secured to relieve and stop the ravages of disease—all this was like an oasis in the midst of this depressed and ugly neighborhood.

This crowd on the railway platform is there to see Miss Adams whose chair is in the center

And the Japanese people were grateful. The people of the city came to value and support the work. As the government took up the systematic consideration of social work for the Empire, delegations began to arrive to inspect this pioneer settlement and study the methods Alice Adams was using with such success.

And then came money grants from the Imperial Household, the Central Government, the Prefecture and the city, modest in amounts but giving evidence of the confidence and gratitude of the government and the people of Japan.

Also this American woman from the New Hampshire hills, was herself being honored with medals from the educational and social work societies. Alice Adams was received in audience by the Prince Regent (the present Emperor) acting for his father, Emperor Taisho. This is a highly prized and rare honor. She was the twelfth person to receive the Blue Ribbon Decoration granted for distinguished service in educational or social work.

She was honored by the Municipality and by the Provincial Government and last June her highest and most prized honor came to her in the form of a decoration bestowed by the Emperor of Japan, the Sixth Order of the Sacred Treasure, an honor rarely given to a woman. The presentation was made by the eighty-eight year old Viscount Kiyoura, a former Premier of Japan.

The settlement work had been housed in very inadequate Japanese and frame buildings and a new building was needed. A year ago a structure to be known as the Adams Building, was completed at a cost of Y.20,000, all contributed by Japanese friends and admirers of this American woman from the New Hampshire hills.

I once asked Miss Adams what of all her various good works in Japan had given her the most personal satisfaction. After a moment's thought, she replied, "The most satisfying work has been the primary school for the unregistered boys and girls because of the change it has wrought in their lives and character."

And then she pointed to a picture of a Japanese gentleman on the stand opposite. He was decorated with medals of honor from his government. He had a kindly face. She said, "He has served his Government as Consul abroad for many years. He was one of my boys."

The generous heart of America gave Alice Adams to Japan. She has now come back to us broken in body but rich in years and wisdom and heaped with great honors and the undying affection of the Japanese people among whom she has lived and worked.

LeMoyne Debaters Come East

EVERY college seeks to catch the public eye through conspicuous excellence in some form of scholastic endeavor. Negro schools have usually majored in music and athletics, with some emphasis upon art and the various handicrafts.

LeMoyne College is basing its claim to glory upon thinking ability as revealed in intercollegiate debate. This emphasis grows naturally out of its location in Memphis, Tennessee, where its primary function is to offer intellectual traning to a large urban Negro popiulation.

Charles Gilton, James Byas, John Jones, Thomas Knight

Under the direction of Boris Alexander, professor of Political Science and Economics, the LeMoyne debating team has made four extended trips in which they have matched wits with an astonishing number of colleges. Two of these jaunts were to Illinois and adjacent states. Last year the boys toured California.

"It would be easier to name the colleges that we missed than to list the ones we met," is the way Professor Alexander describes this trip.

The team travels in Professor Alexander's car, which he says is getting "older and older." Each school is expected to provide entertainment for the group

while on their campus. As most of the debates are with predominantly white schools this means a host of happy inter-racial contacts.

Four men are taken on these trips in addition to the coach, so that two men are prepared to debate on each side of the topic chosen for the season, which this year is "Resolved, That Congress shall be empowered to fix minimum wages and maximum hours of industry." If necessary the boys can put on an exhibition debate between themselves.

This year's trip extended from February 8 through March 15. Among the schools scheduled were a whole flock of Ohio institutions—Otterbein, Bluffton, Ashland, Hiram, Baldwin-Wallace, the state colleges at Kent and Bowling Green, the University of Akron and Western Reserve University.

In Pennsylvania they met Geneva, Westminster, Allegheny, Juanita and Elizabethtown colleges and Susquehanna University. The New York list consisted of Houghton and Hobart colleges, the University of Buffalo, St. Lawrence University, New York University and the College of the City of New York. Engagements were made in New England with the American International College of Springfield and with Amherst College. Other stops were at the University of Newark and Rutgers University in New Jersey, at Knoxville College in Tennessee and at Kentucky State.

This is a form of inter-racial contact which is deserving of both moral and financial support.

Secretary Reed Takes a Look Backwards

In a brief report of the Board of Ministerial Relief, issued as part of the Report of the Pension Boards for 1936, Lewis T. Reed says:

"A cross country hiker, after descending a sharp bank and then scrambling to the top of the other side of a defile, is apt to stop to catch his breath and look around on the scene with some satisfaction that he is still sound in limb and wind and ready for the next step in his journey. He may not be as far along as he would have been on level ground, but at all events he has crossed the valley and has reason to be mindful of his mercies.

"The years of the Great Depression have been a valley, with sharp descents and difficult climbing for the Board of Ministerial Relief. Utmost care has been required to prevent disaster to the Board and severe suffering on the part of its pensioners."

Among the noteworthy events since 1929, Mr. Reed cites the merger with the Christian Church and the enrollment of thirty-one Christian Church pensioners; 36 total and 92 shared grants taken over from the State Relief Societies of Iowa, Southern California and Illinois; legacies of Mr. Royal S. Burkes, Mr. Henry S. Chapman and Mrs. Dotha Bushnell Hillyer, amounting to upwards of $112,000; the bequest of Miss Antoinette Pierson Granger establishing Granger Homestead as a Home for aged ministers and their wives, with an endowment which now stands at $86,328; the steady support of the Christmas Fund, which during the depression never dropped quite ten per cent below the amount given in 1928 and in eight years averaged $70,098; personal gifts that have averaged $9,820 for the last five years; a decrease in operating expenses, exclusive of the Christmas Fund, of 38%; regular quarterly pension grants made to 1,142 separate ministers, widows and orphan children; additional emergency grants to ministers' families in distress, which rose as high as 210 in 1934 and 1935, when many ministers were temporarily out of employment; and a total of $1,739,909 distributed in regular pensions, Christmas checks and emergency grants from January 1, 1929 to December 31, 1936.

Regrettable phases of the eight years are the slenderness of the increase in the Endowment Funds, the decrease in receipts from the churches, and the reduction in both the aggregate amount annually voted for pensions and in the average pension, which sank from $330 for a minister and $255 for a widow in 1928 to $248 for a minister and $199 for a widow in 1936.

While the cost of living during the depression years likewise showed a great decrease, this sharp reduction in grants created hardships which should be relieved at the earliest possible date.

In 1936 new pension grants were voted to thirty-five Congregational ministers and widows in twenty-one different states. Of these, fourteen were beyond seventy years of age and nineteen had had service in our Congregational churches for twenty-five years or more.

A total of 1,017 families of Congregational and Christian ministers received aid from the national and state Boards of Relief during 1936. These included 19 ministers and 31 widows, whose grants from the Board of Ministerial Relief supplement small annuities from the Annuity Fund for Congregational Ministers.

Cotton Helps to Build the Lord's House

By Taylor Stanley

Our church in Dudley, North Carolina, began the erection of a new church building in the fall of 1933. The acute need for funds for this purpose led us into what has been a most delightful and helpful phase of our church activity for the past four years.

Early in 1933 we rented ten acres of farm land. This was broken and prepared for planting by thirteen men who used their own implements and horses or mules. When planting time came the entire acreage was put in cotton. Families of the church gave one and one-half tons of fertilizer and seed.

The subsequent plowing required was done by men of the church and community. The young people and a few of the women of the church did the hoeing and picking of the cotton. Each work-day brought from 12 to 27 persons to the church farm; and each occasion was a joyous time of comradeship in labor.

It was understood that all members of the church should share in the work, and nearly every one who was physically able responded. All labor was given freely, including the hauling of the cotton to the gin and to market.

In 1933 we made four bales of cotton which sold for $238. We paid $35 for land rent. The only other item of expense was $5.80 for pigs for the barbecue dinner given at the end of the year. (Pigs could be bought in 1933 for five cents per pound.) The remainder of the dinner was provided by women who had not worked in the field. All who had labored on the church farm were invited to the dinner, a jolly feast with about 100 present.

Each year since 1933 we have cultivated eight acres in this way. Because of the limitations placed upon us by the Agricultural Adjustment Act for the past three years we have planted only five acres of cotton. The additional acres have been put in corn, peas and beans.

Better prices for crops and farm produce for the three-year period have more than offset the reduction in acreage. All cash received from the cotton crops have gone into our new church building. Other crops and a number of smaller projects, such as "Hen-house Raids," Church pigs, and Sunday eggs, have been applied on current needs of the church.

Of course, our church farm has required careful planning and plenty of hard work on the part of our leadership. But every effort has been fully repaid, not simply in money, but in the discovery that one's knowledge of the soil and of crops, and one's ability to work with the hands may be given to God; in the opportunity offered many who cannot give otherwise to share in the needs of the church; and in the higher bonds of fellowship resulting from working together for God in a project so close to the daily lives of those who labor.

However, we believe in change. In 1937 the Dudley Church plans to cultivate four two-acre plots, one in each of the four major community groupings of our parish. The pastor will have the general supervision, but each group will have its local leader, and will plan its own crops and work schedule.

At the end of the year the group reporting the largest net returns to the church will be the "Guests of Honor" at the Annual Fair and Festival. We expect to give Sunday eggs to the church for three months —March, April and May. The Missionary Union plans that each member shall set a hen, grow the chicks to market size and give the hen and her brood to the church.

Community canning, begun in 1936, will be continued in 1937. In late October there will be the Annual Community Fair.

Some of the cotton and a few of the leaders
(Mr. Stanley in the rear)

Laymen Stir Laymen

By Wilford H. Evans

And the Budget Is Raised

Someone has quoted Gaius Glenn Atkins as saying "that the heart of the spiritual problem of any church lies in its finances." A shrunken budget has a demoralizing effect upon the inner life and morale of the church. The things that a church preaches and teaches become articulate in its benevolence program; to lessen our doing means to lessen the deep and rich emotional satisfactions on which the church life rests.

Some such realization as this stirred the laymen and the minister of one of our mid-western churches. It is the historic liberal church in a thriving and beautiful Wisconsin city on the shore of Lake Michigan. It has absorbed in its day Unitarian and Presbyterian strains through church union. It has been enriched by many good people of Lutheran tradition who have helped to build upon the old New England stock a fellowship warm, gracious and friendly.

But many of the old families are dying; others have suffered financial reverses; the leadership of the church is passing to younger hands at present unable to give the large support that so readily came forth in past years when the church needed it.

The church must broaden its financial base, must stimulate a wider area of giving, must liberate the creative capacity of many of its members who have shared less actively in its leadership, and finally it must finance successfully the running expenses of a large church plant which makes the overhead rather high.

It all began when the minister called together some twenty of the leading men of the church for dinner one night at the parsonage. He spoke to them of the opportunities and obligations that rest upon the church in the life of the community: in religious educational work, in the training of adults, in maintaining a center of worship—of the mission of the church to enhance life and to give men and women courage and hope and creative outlets.

He also reminded them of the far-reaching nature of the effort of the church to minister to the social ills of our time at those focal points where they arise both in the homeland and abroad; of the endeavor to reach out to share and to receive the sustaining inner powers which gird religion in its endeavor to spiritualize a too secularized world. The talk that followed lasted late into the evening.

The men decided that the first point of attack was on the financial budget of the church. After careful study of individual and family giving to the church over a period of years, a plan was carefully worked out. It was decided first of all that the large contribution which the Ladies' Society had usually made to the current budget of the church should be eliminated and that the church subscriptions should be increased to cover all the current expenses of the church, freeing the women to undertake some long delayed and much hoped for projects for beautifying and renewing the physical property. It was decided also that there should be nothing of the atmosphere of a financial campaign. The minister was to know what was developing, was to be free to give counsel and advice but was otherwise to be divorced from the effort.

Thirty-two of the younger men were invited by three of the leaders to a stag dinner in a private home. Practically everyone came. They were told that the three men who gave the dinner were deeply concerned about the program and life of the church, that they themselves had decided to raise their contribution 50% above the subscription of last year, and that they wondered if their guests would like to do the same so far as they were able.

There was a thorough and searching discussion of the whole program of the church. Spontaneously a request came that the group make their pledges on the spot. The pledges collected that night averaged exactly a 50% increase. Some pledges were doubled. Two or three men were unable to increase their pledge.

Then each man was asked to see four families. A very careful selection and arrangement of names insured that these were families of his friends whom he would know how to approach most intimately.

The following day the woman trustee of the church and the president of the Ladies' Society invited twenty women to a tea and again the purposes of the church were carefully examined. These women were asked to see the single women of the church membership, no woman taking more than four names. Again these names were most carefully selected.

The third day twenty young men between 20 and 25 years of age were called together for a third discussion of the church program and asked to contact the younger men of the church. Through it all ran the note of the responsibility of the laymen to make the church an effective factor in the community life.

At the time of these three meetings a letter went out to the church constituency telling them of our hope to check the financial retreat which had been necessary in the days of depression.

There was no announcement from the pulpit about the financial canvass. There was no publicity whatever. The church went quietly along in its stride.

But three weeks later through the Ladies' Society and through a letter to the church membership there went a call to the people to attend the Sunday morning worship. Most of the pledges were in and the service was made one of thanksgiving and dedication. The chairman of the Board of Deacons at the conclusion of the opening worship spoke of the goal of individual participation in the work of the church, a Trustee spoke of the financial need of the church; and the Finance chairman spoke of what had been done. Then the significance of this cooperative movement was discussed in an address by another layman that carried the tone of the service to one of the high points of the year. May I quote excerpts from it?

"Religion is not born of inertia; its joys are not spectators, and its rewards are denied to those who would keep back the price. Surely practical people will agree that the church, as one of religion's chief instruments, must enlist the best energies of those who look there for spiritual sustenance. For religion is active, not passive.

"We have no right to expect noble and rewarding emotions unless and until we have earned them. This is a liberal church, standing for free and honest thinking but imposing no dogmas. Its call is to Christian work and Christian living. As we heed that call, there is no certainty, nor even probability, that our theological questionings will all be resolved. But I think we can be assured of this: that those things which are vitally religious rather than merely speculative will become gradually much plainer.

"Religion, in the last analysis, is a large part of what makes practical things practical.

" 'To restore a commonplace truth to its first uncommon lustre, you need only translate it into action.' Novelty is fleeting; only the commonplace is eternal. And so it is to the commonplace duties, the commonplace loyalties, and the eternal commonplace truths that we must be dedicated; and it is for them that we should return our thanks."

After three months the minister pays tribute to the inspiring effort of the lay people of his church, who faced a problem squarely and did something about it. Our total budget is not much larger than last year's but the little ones rejoice in beautiful Sunday School rooms. Our women are encouraged and stimulated. The auditorium will be beautified within a year. And we know again "that to work is to pray."

A pupil and a pupil's room in the Blanche Kellogg Institute of Puerto Rico

For the Girls of Puerto Rico

MIDWAY between San Juan, the capitol of the island, and Rio Piedras, where the University of Puerto Rico is located, the main highway passes the attractive buildings of Blanche Kellogg Institute.

Founded in 1899 by The American Missionary Association, the campus was secured and the first of the present buildings erected in 1907 largely through the gifts which George M. Kellogg of Missouri made as a memorial to his young and beautiful daughter—for whom the school is named.

During its early years a variety of policies were pursued by the Institute, but for the past decade it has been a boarding school for girls with the usual four year high school curriculum. Tuition charges have been kept within the reach of families in moderate circumstances. It is the only school of its kind on the island.

If an institution is "the lengthened shadow of an individual" Blanche Kellogg Institute may be expected to take on the characteristics of its present director, Miss Mary Alice Lamar, who came to it in the fall of 1935.

Miss Lamar was born and educated in the South. For ten years she was a missionary in the most gracious of all lands, Brazil. Then followed a period of service as the social head of one of the large residence halls for women at Columbia University.

Naturally blessed with an exquisite sense of humor, Miss Lamar has had a most unusual training in getting on with people in a happy fashion.

The present ideal of Blanche Kellogg might be stated as the training of young women for gracious and intelligent living. In a land of Latin traditions it is the wife who shapes the life of the home. Through her, Christian ideals can have their most effective contact with the next generation. In a quiet way Blanche Kellogg is rendering a strategic service.

So far as its curriculum is concerned it might be described as a high school plus. It teaches the subjects which are required by the insular Department of Education—and then does a number of other things.

This "plus element" consists of classes in piano, singing, arts and crafts and the Bible, as well as in all the practical aspects of the home life of the school itself.

Music in the past has been something of an "extra" with credit for piano work secured by examination only. Next year it is planned to combine singing, music appreciation, harmony, and the history of music into a regular credit course. It is also hoped that the instruction in art may be increased.

Although the Department of Education prescribes no course in Home Arts for second and third year, Blanche Kellogg girls gladly take this work during all four years. Next year it is expected that every girl will have a weekly group discussion or personal conference with the school nurse, who is also the teacher of biology and hygiene.

Through such purposeful contacts with the teacher of Home Arts and the nurse it is hoped to develop the qualities, skills and knowledges which are essential to true and useful motherhood.

Fortunately, both these teachers of home arts and health are young women of excellent preparation, winning manner, and serious Christian character, who look forward to years of service at the Institute.

Physical education also occupies a large place at Blanche Kellogg. The program consists of many active games, volley ball, basketball, baseball, tennis, some formal exercises, much free play, and a special class for breathing and posture.

The Bible Classes are planned to bring attention to the application of the principles of Jesus to the every day lives of students, and to develop reverence, faith, and religiously controlled living. The Bible, prayer, worship, discussion, and the study of great lives and movements are emphasized as means of acquaintance with high purposes.

The chapel hours, three times a week and twice on Sunday, are periods of worship and inspiration. They are usually directed by members of the faculty though sometimes the girls are the leaders, using ideas discovered in Bible class or under the guidance of teachers from other departments.

Guest speakers usually come on Sunday evenings when the devotional part of the service is in charge of a senior girl. On Sunday morning the girls are free to attend churches of their own choice.

An effort is made to bring all possible cultural influences into the school, or to take the pupils out for such experiences. One Friday evening each month is given to the enjoyment of a distinguished visitor who dines at the school, meets the pupils, and speaks to them in the chapel on some helpful subject. Concerts are given by excellent artists several times a year, and the students are frequently invited to musical occasions, plays, or lectures sponsored by groups in the community who use the Little Theatre.

Excursions to industrial plants, newspaper offices, parks, art exhibits, and places of historic and civic interests are made in connection with school work. Trips to mountains and beaches develop a love of out-of-door beauty and serve to enrich the laboratory collections and to clarify the science lessons.

Organizations for pleasure and benefit exist within the school in connection with departments of instruction. An Athletic Club, a Spanish Club, and a Dramatic Club are the most active of these, but each class is also organized to work for fun and benefit.

Several plays in each language (Spanish and English) are given during the school year. The Christmas play is an annual event. Last year *Why the Chimes Rang* was beautifully presented; the year before it was Virginia Griswold's *The Christmas Story;* this year it will be an adaptation of a thirteenth century miracle play called *The Nativity*.

For entertainment the girls are taken out sometimes for all day picnics and sometimes for breakfast or supper at a nearby beach. They have parties, with or without outside guests, and are taken, usually on Saturday afternoons, to good moving pictures. The various holidays, especially Thanksgiving, Christmas and Easter, are celebrated with special chapel services as well as in social ways.

It is desired to make the school a home in a true sense. The girls do a very great share of the housework. Care of dormitory rooms, teachers' rooms, living rooms, school rooms, library, and chapel, as well as setting tables, serving meals, and washing dishes are their regular responsibilities.

In Home Economic classes they contribute to their own household needs by making dust cloths, shoe bags, laundry bags, curtains, tablecloths, etc. They make some of their own garments and most of them do their own laundry, though they are allowed to send laundry home if it is more expedient and convenient to do so.

The classes often prepare the dessert or some part of the dinner for the whole school. They have also dressed dolls and made candy for a gift shop in San Juan, which is a way of earning money and of learning the economic value of simple work well done.

The living conditions are comfortable but simple. The rooms vary in size from those that accommodate two girls to those that have six. Each girl has a sturdy iron bed, a chair, space in bureau, closet and bookcase for her personal possessions.

For her leisure hours of entertaining visitors, talking with school friends, playing games, reading, mending, or extra study, she has the unlimited use of large, attractive living rooms, verandahs, patio, a playroom, the gymnasium, and spacious back yard well supplied with tables and benches. Free periods during school hours, as well as an hour and a half after dinner are spent in the library under a teacher's supervision.

The health of the girls is a matter of careful attention. The infirmary is the upper floor of a small house, where the nurse lives. It has sufficient equipment, such as medical supplies and instruments, a kitchenette with electric stove and refrigerator.

The excellent school physician spends enough Saturday mornings at the school each year to examine every pupil. When illness occurs, his visits are prompt, sympathetic, and as frequent as the need demands. The Presbyterian Hospital and specialists in every field of medicine coöperate with the school interestedly and generously.

The standards of behavior are those of any good home. Coöperation is preferred to obedience, but the latter is required when necessary. Courtesy, helpfulness, loyalty, mutual enjoyment of interests, and other time-tried virtues are the ideals in personal relationships. Punishments are usually the removal of privileges, such as that of going home for the week-end. Incorrect behavior, failure to carry responsibility, or poor school work include most causes for correction.

The school wishes to give every opportunity for success, to encourage, and to hope for improvement as long as possible, but it may exercise the right to remove any girl whose behavior is detrimental to other pupils or to the school, or who seems to have proved herself incapable of profiting or unwilling to do so.

Social standards and customs are based to large extent on the best traditions of the community and the desires of parents, which means, really, that the school is conservative, although it is considered desirable to make provision for sufficient choice of experiences to insure the development of taste, judgment, discretion, and self-control.

Each year the number of applicants who have to be turned away for lack of space indicates a real demand for Blanche Kellogg to enlarge its facilities. To do this effectively, as well as to protect the school from too close or undesirable neighbors, it is necessary to buy an adjoining piece of land. At present this seems out of the range of possibility, unless some good fortune brings a change of circumstances.

Enthusiasm and devotion, born of a conviction that this school must live and grow, make those who work in and for it unwilling to let its life and growth be hindered.

It is the only school for girls in Puerto Rico modest enough in price to receive pupils from families of average and small means. While it may not be desirable to continue the present very low charge, there is no plan or desire that it should ever be anything but very moderate in price, nor that it should ever exclude a worthy pupil for lack of means.

Why Montana Needs Aid

By Gale Anderson

In the spring of 1936 we had the greatest hopes for a good crop that we have experienced for a long time. The spring rains were perfect. But we had only a short time to rejoice, for the sun began beating down upon us in a terrific fashion. And the sun beat down day after day with no rain and no let up until we began to think we could not stand it any longer.

Crops dried up, grass stopped growing, and the bumper crop we had expected was destroyed completely. But we consoled ourselves by saying, "Well, we'll have some feed for the stock any way and we'll make out some way."

Then the grasshoppers started coming. And it seemed that the harder the sun beat down, the faster the grasshoppers multiplied and of course the faster the grasshoppers multiplied the faster the grass and feed crop disappeared.

Then we all became panicky. What could we do? There are no factories or other means of employment to absorb the men who wanted work. To mortgage the live stock to buy hay and grain, was out of the question, since hay and grain cost so much delivered in Carter County.

There was only one thing to do, ship the cattle, sheep and horses, use the money to pay up debts and mortgages and hope that the government would help until we could get started again. And so in the month of August practically every bit of the livestock was shipped out of the country and most everyone tried to get relief work.

Then hope came again. Through appeals to our State Government, the Relief Agencies and the National Government we began to work on a water conservation program. With the help of the relief we started building dams, for livestock but more for irrigation purposes.

Then surveyors went to work again on the "Little Missouri Irrigation Project" which alone would supply water for irrigation purposes on 50,000 acres of land in Carter County. Most of the

Gale Anderson

men and heads of families were put to work on the various projects and we could see a great light ahead. For this meant work and something to eat and wear again; but more important, it meant that a permanent remedy was being made for our greatest problem here—drought.

But again we were not allowed to rejoice for very long for suddenly the water conservation was stopped. That was indeed a hard blow! But we straightened up our shoulders and were thankful that most of the men who were in desperate financial circumstances were still working and seemed to be assured of some income to keep from starving. And we still lived in hopes that we could get the water conservation program going again later.

But again, we had hardly time to enjoy that assurance when men were laid off by the PWA right and left, in the month of November. We had a very gloomy Christmas. However, the gloominess of Christmas was greatly gladdened through the boxes of toys and clothing sent to us from various churches.

Those who helped to bring joy to Carter County were: the Friendly Circle at Leominster, Mass., the Maple Street Church at Danvers, Mass., the boys and girls in Mr. Blakely's Sunday School in Farmington, Conn., the Shepherd Guild at Cambridge, Mass., and the Holbrook Congregational Church, Livingston, Mont.

But we are still faced with the heartbreaking situation of men out of work, no work available and no indication that the government is going to do anything to help us in the immediate future. We need help here and need it badly. Quite a large number of folks have come to the county seat here in Ekalaka, saying that they were entirely out of food and clothes, and some were so desperate that they refused to go home until they received help.

It was certainly good to have the boxes of clothes on hand at that time. But they are all gone now and I don't know what we'll do when more folks come.

There are some families where medical aid is needed but it cannot be given because of lack of available funds. It's awfully hard to have a mother come to you telling what you already know is the truth, that her husband must have medical attention in order to live at all and that

her children are without proper food and clothes and that she must work like a man hauling coal and wood to keep from freezing through the winter but that she can receive no help; and you can do nothing to help out.

One thing we are all definitely agreed upon, is that we do not want doles. We do want some encouragement in working out a program that will be permanently helpful. The water conservation program which was started last fall is exactly what will make folks in Carter County financially independent. Our soil is rich and new and will produce abundant crops with the right amount of moisture.

But Carter County is only one county in Montana. There are 14 or 15 counties in this great state in a similar condition, in the eastern part of Montana. And Montana is only one of the drought states.

However, Carter County is isolated, off the main highway and off the railroad, it is thinly populated and it is in the extreme southeastern corner of the state of Montana.

Just to give you an instance of what I mean; last fall Carter County youth were not employed on NYA Projects because we were so isolated that it took ten days or more for a letter to travel from Ekalaka to the south part of the county and for an answer to get back to Ekalaka, a distance of a hundred miles or less. The quota of the state was all used up before Carter County could get their applications in to the state office. We don't ask for anything that is not just and fair but we don't want to be left out entirely just because we live in the "sticks."

However we are not sitting down and giving up hope. At the present time we are doing all we can to boost an Eastern Montana organization to send a representative to Washington, D. C., to our state capital at Helena and to appeal to our Congressmen for help and especially for help in working out a long time program of relief such as the Water Conservation Program.

I have mentioned all this so that you may know what I am talking about when I say that we in the Ekalaka Larger Parish, which is a territory almost as large as the state of Connecticut, are facing grave difficulties and that until we can properly develop the natural resources of the county we shall need financial assistance. And you who are sending aid into this territory should be interested. I have good reasons to believe that we can be self-supporting with the proper help.

Secretarial Side Lights

The Assistant Editorial Secretary of the American Board

Dorothy Peaslee Cushing was born in New Hampshire sometime between the era of bustles and that of pompadours. Her native village had an unpronounceable name, kerosene lamps, a general store, and a two room schoolhouse where they hung lard pails under the stove pipes to catch the soot.

In her early teens she migrated to Melrose, Massachusetts, where she finished high school. Her college career was a hectic period of working daytimes and studying at Boston University at night. In between times she slipped in some commercial training, but was never able to work up much enthusiasm for shorthand.

Her first real job was with the Y.M.C.A. During the war she ran a speakers' bureau which undertook to guarantee the patriotism of all the orators for whom it made dates. Later she worked for the International Student Y.M.C.A. until that moved to New York where she did not care to go.

Having long cherished literary ambitions, she took this opportunity to get a job with Houghton, Mifflin and Company, but soon discovered that working for a publisher was a very different matter from expressing one's soul through the printed word.

Then she became a pastor's assistant in a Methodist Episcopal Church and at the same time part-time secretary to a Baptist minister! Through such a mixture of contacts she became keen for interdenominational work.

Her next move was to a social

service publicity counsel office, where she and her employer wrote about everything from old Boston to the newest hospital and the last hungry baby. She "steamed around" in the Sacco-Vanzetti excitement and the first peace parade. During this period she both learned newspaper work and acquired considerable talent as a "buffer" between ruffled personalities.

Eleven years ago her manifest destiny led her into the employ of the American Board, where her major responsibility has been handling newspaper publicity. She has also edited the Camera News pages in the HERALD and the *Overseas News*—a mimeographed sheet of brief human paragraphs. Dorothy Cushing has a sure instinct for picking the interesting item from a mass of facts.

Miss Cushing is not domestic—at least she does not care for dusting. She loves horses, dogs, cats, and kids, but her horoscope says that her instincts are those of a "cosmic mother" rather than a real one! She abhors strong drink and cigarette smoke in her face, but likes the sea. She also loves to sing. Two of her unappeased yearnings are to "really write" and to see the world.

Home and Overseas Hand Work Service

MISSIONARY salaries, travel expense, church building funds, school equipment and repairs, coal, lights and other running expenses are included in Board Apportionment, but no provision is made for household furnishings in parsonages, college and school dormitories, dining rooms, hospitals or in Teachers' or Nurses' Homes. These must be secured from local sources, special gifts or not at all. This is the reason for the "Hand Work" of the Home Board and the American Board. It has also been called "Home and Overseas Work," and "White Cross Work."

Parsonage boxes under the name of Missionary Barrels with clothing and linen for pastors' families have been gifts of love for many, many years from the women of our churches, but the time is past when a group of church women are willing to send to a missionary pastor and his family clothing or other supplies that are not in excellent wearing condition. It is my hope that some day we shall pay our missionary pastors salary enough so they will not need this help.

Supplies for schools and hospitals in this country are a direct outcome of the service of the church women during the World War. Mrs. F. W. Wilcox, former secretary of The American Missionary Association, captured the enthusiasm which the church women had put into Red Cross supplies and dressings and turned that energy to the accumulation of supplies for our American Missionary Association schools and hospitals. As the years have passed the service has widened to include other divisions of the Home Board.

Today, almost every state has a Hand Work Chairman who helps church groups select the needs they want to fill and encourages women's groups to help meet them. The needs of the institutions in this country are sent early each year on specially prepared blanks to Mrs. Mary D. White. These lists report new supplies on hand and the needs for the coming year.

Quotas have changed from the routine supplies for the schools and hospitals and now include not only essentials but many extras such as special furnishings for students' and teachers' rooms, layettes of many kinds, some for institutional and some for personal use; children's dresses of all sizes; clothing for college students, books for Daily Vacation Bible Schools; special requests from home missionary pastors, which can be found elsewhere in THE MISSIONARY HERALD.

For instance, a recent appeal from one of our schools asked for materials which could be made into vestments for their choir by the sewing class. Another home missionary pastor asked for a Communion set and two lanterns. The list that might be published here would be exceedingly interesting. The service from Mrs. White's office has increased amazingly because the desire of the church women to share in these needs has increased accordingly.

Parsonage boxes are also changing; clothing not suitable for a parsonage box may very well be sent to any one of our schools for their salesrooms or for a community box to be distributed as needed by the pastor.

Christmas boxes have been a popular extra from the young people and women of our churches.

It is difficult to frame any general statement about the need and value of "Hand Work" or "Boxes" for our American Board missionaries. Many of them need and request the help which the contents of such boxes provide. Teachers ask for special books,

pictures, simple school supplies, handcraft materials, and such household helps as aprons and holders. Doctors and nurses ask for a great variety of surgical and hospital supplies for their nurseries, children's and adult wards.

The quality of the supplies which we send is far superior to that which they can purchase and some of which they are unable to secure. Over and over, missionaries on furlough sit here in our office and express their appreciation for these gifts; they tell how they use them, and leave a list of "what will help us most now." Times and needs change in their work as in ours.

From Japan comes a request for patterns for children's clothing; new ideas and pattern books in embroidery and crocheting; good recipes for American food, reflecting the requests of Japanese women in some of our neighborhood house and church clubs.

From Africa come requests for simple dresses for girls, overalls for boys, Christmas gifts, school supplies, hospital supplies. Similar requests from China, India, and the Philippines could be quoted. These are all recent requests. Many of them find a natural and ready response from Church School groups as well as from women's groups.

In connection with these requests it is important to know and remember the following facts:

1. All missionaries who wish such gifts send accurate lists of their needs to Miss Mildred Widber. Constantly through the years letters such as the ones from which we quote come to her desk: "Our hospital is rapidly enlarging and we are in need of the following articles if you could send them to us fairly soon from America. I enclose a list of the things we can use at any time, as well as those which we would like for Christmas. I know the sending of these boxes is expensive but I believe the personal element in them makes them worth their expense. They are most valuable to our work."

2. It is never safe or correct to generalize from the statement of one missionary who may or may not desire "Boxes." The situation and work of missionaries varies even within the *same* mission station, and of course, more widely in different countries. To assume that "Boxes" are or are not to be sent to any given country from the statement of one missionary is inaccurate and unfair to others who may have expressed their needs quite differently. It has to be an *individual* service to the *individual* missionary based upon her or his expressed wishes.

3. The cost of sending may seem to be high, but it covers not only the transportation at home or abroad but part of the duty which otherwise would have to be paid by the missionary. This cost is part of the *service* rendered. It represents not *waste* or *loss* but investment. It is making possible the filling of a definite need and results in increased effectiveness of the missionary's work. Viewed thus, it becomes not a deterrent, but a part of the *whole* series.

With the quotas sent to a state chairman are literature and letters descriptive of every school and hospital, at home and abroad, involved in the state quota, with the assurance that such information will be available for every church interested in this specific piece of hand work.

This leaves the matter of acceptance of assignments in the hands of the local church. The instructions from the beginning were that the "Hand Work" must not interfere in any way with apportionment giving, and each year this statement is included in a letter accompanying the quota.

Detailed information may be had at any time from Mrs. Mary D. White, 287 Fourth Avenue, New York, and Miss Mildred Widber, 14 Beacon Street, Boston.

Memorial Day

Memorial Day is memory day,
A day when there pass in review
The brave, the valiant souls who fought
When to fight was the thing to do;
Some understood—and some did not—
The reason why they were sent;
Perhaps for right—or perhaps for wrong—
They were called to the colors—and went.

Is war worth while? Does it end in peace?
For its murder of youth, does it pay?
The answer is "No," a resounding "No!"
There must be a better way
To settle the all too many disputes
Between nations the world around;
We must solve these problems in some other way—
And not on the battle ground!

Fred Winslow Rust

Boys and Girls of America

"Cuatro Mejicanos"

In English their name would be "White," but in Spanish it is "Blanco." Only three of them are in the picture because the baby was taking his nap when it was taken, and in Chicago you don't wake babies up for such purposes. Their names are Consuela, Pablo (Spanish for "Paul"), Margareta and Jorge (pronounced "Horgy"), which is really the good American name of "George."

Señor and Señora Blanco grew up down in Mexico where the sun shines so brightly that the women spend most of their time in the patio, which is the Spanish name for "yard"—which with them comes in the middle of the house instead of in front or behind. Patios are great places for flowers, canary birds and naps in the sun.

Lured by stories of "mucho dinero" (much money) to be had in "Los Estados Unidos" the Blancos moved to South Chicago when Calvin Coolidge was president and everybody was prosperous. Mr. Blanco got a job in the steel mills whose great belching smoke stacks constitute a mountainous barrier between the homes of the steel workers and the blue waters of Lake Michigan. Their "casa Americana" is a flat over a store. The only place you can get out into the fresh air is on the back porch. But much of the year it is so cold and foggy in Chicago that little Mexicans like to stay by the stove where they can keep warm.

Mrs. Blanco is only twenty-eight years old, but she has borne seven children, of whom only the four who have already been introduced are still living. She was so young when she came to Chicago that she has learned American ways rather quickly. Her house is clean, her children well dressed, and she is feeding the baby just the way the nurse tells her to. As three of her children were born in this country she calls them her "Americanos" and insists that those who are old enough to go to the public school appear every morning with clean clothes and smiling faces.

The Three Little Blancos

As everybody knows, South Chicago is one of those places where iron ore and soft coal meet, and steel is made. But for such a community it has several advantages. In nearly every block there are vacant lots where the children can play—amid the tin cans. Originally South Chicago was almost on a level with the lake. When the streets were paved their level was boosted five or six feet above the natural level of the land. Most yards have been filled in with ashes and other rubbish, but the vacant lots are as low as they ever were. This affords an element of safety, for children are not likely to run on to the streets when they must climb a steep grade to get to them.

In the backyard of the Bird Memorial Church, which is supported by the Chicago Congregational Union, is a playground where in warm weather the little Blancos have a good time digging in the sand pile and "pumping" each other up on the swing. Here they also attend the Mexican Sunday School from two to three on Sunday afternoon, which is followed by a church service for older people.

The pastor of the church is very much their friend. Because of his long residence in Chicago and his education he is able to explain to them many features of life which are different from what they knew in Mexico. Whenever any of his people become sick or get into any sort of trouble they at once send for their minister. A large part of his work is to help Mexicans and Americans to understand each other better.

The three little Blancos who are old enough to talk are already experts in handling the English language. Their parents intend that they shall go through high school if they can possibly manage it. The children have already taught their parents quite a little English. By the time they have grown up the whole family will be thoroughly Americanized. Only let's hope that they do not change their name from Blanco to White, for we already have too many Whites!

Come See My New Home

By Sally Bradley

THREE miles outside of Madura City, along a dusty country road, dodging bullock bandies, little jingling jutkas, and oh, so many very lean cattle, bullocks, buffalo, pigs, goats, and sheep, being driven along by scantily clad, thin, brown people, you come to our school grounds.

The school is named the Lucy Perry Noble Institute but is more often referred to as Rachanyapuram. The compound shows up beautifully green and white against the horizon as you approach. Because the government irrigation streams run through our forty-six acres of land the vegetation here flourishes even when elsewhere all is parched and brown from the burning sun and lack of rains.

The buildings—Assembly Hall; Girls' Hostel and administration building; Class Building for weaving, sewing, museum and library; Kindergarten Hall; our cosy four-roomed bungalow; two model cottages; six cottages for teachers and married students; the Memorial Quadrangle—are all of brick faced inside and out with a whitewashed plaster surface which shows up so refreshingly white among the trees.

There are many shade trees here, brown sunbaked driveways which are conscientiously swept each morning by the girls, little irrigation streams, flowerbeds of marigolds, sunflowers, zinnias and several strange bright-colored flowers quite new to me. Our cattle (a cow, a bullock and a calf) are tethered near the grass and water.

Against this as a setting you will see our hundred and fifty students (aged from kindergarten up through eighth standard, several of whom are wives and mothers) wearing colorful sarees about their slender brown bodies, and moving so silently and gracefully on their bare brown feet hardly showing beneath low-hanging skirts.

Their eyes are bright and twinkling, often smiling and suggesting mischief. In their long shining black hair they wear fresh flowers, jasmine or tiny chrysanthemums.

The purpose of the school is to give village girls and young

women a practical education. It is known as a special school, offering training from first to eighth standards (comparable to our grades in America) together with practical training in industrial arts, spinning, weaving, batik, basketry, simple embroidery, marketing, food preparation, sewing, gardening, poultry raising, care of cattle, planting, tending, harvesting and selling the rice crop, banking.

The students' time is divided, one half for field, home and industrial work, one half for book study. The little model cottages represent very closely the village homes to which these girls will return. By the training offered in the school they are prepared to go back to permeate by their living as wives, mothers and teachers the impoverished, inadequate and unsanitary life of their respective communities with simple but clean, efficient and far happier practices in farm and home making.

Miss Gertrude E. Chandler, the principal and manager of this school since 1931, has had wide experience in other educational institutions of South India since 1908. She is a rare and queenly individual, a woman of culture, a most delightful personality.

My new family also includes a rare group of doctors, nurses, school principals, and college professors, here by the appointment of our American Board, working with Indian men and women of similar professions in carrying on the institutions and work known as the American Madura Mission.

You must know my family and watch for them in America as their furloughs become due. When you meet them and hear them you will better understand why I feel so privileged and gripped by the chance to live and work with and among them and these Indian folk who are proving themselves eager and capable, but oh, so shorthanded in taking over more and more the task of bringing a more abundant life to their people.

The day I arrived I received a true Indian welcome by the girls and staff of the school. They came singing and bringing long garlands of roses, jasmine, chrysanthemums, and fragrant leaves and placed them about my neck. The kindergarten children—they are darlings—sang and showered me with rose petals; the Girl Guides in the deep blue sarees they had woven themselves danced and sang; the Headmaster a very alive and delightful Indian gentleman, gave a welcome, emphasizing the fact that I had come

because of their desire for me since it was by vote of the Sangam or council which is two thirds Indian, one third missionary. This is a real challenge to me to prove myself worthy of their invitation. Each teacher gave me a lime, suggesting refreshment, life and fragrance. After this the girls smiled and slipped away; the teachers stayed for "tea" of lime juice and *cari bundi* served in dry plantain leaf cups.

Language study in Madras began December 1 and will continue on full time until my first exam in November, 1937, the language school moving for the hot months, April through June, to the beautiful New England-like Kodaikanal Hills, seven thousand feet above sea level and only seventy-five miles from Madura.

In November, 1937 I return to Rachanyapuram and our school for part study and part work—my second exam comes in November, 1938—and will be with Miss Chandler until she leaves in the spring of 1938 for her year of furlough in America. I will remain here at the school with our staff of Indian teachers to carry on in her absence.

Oh, I am very happy to be here! Already I have come to feel this is my home, these are my people, here is a great work endeavoring to answer terrific physical, mental, and spiritual needs. The chance to share in this life and work is the most stimulating, fascinating and challenging opportunity I have ever known.

A Sample Letter

By Alice Margaret Huggins

ALMOST everyone who has written me has asked whether I got the prize in that songbook contest. [The British Boxer Indemnity Association offered prizes two years ago to encourage the writing of better textbooks in Chinese history, mass education, and music. Miss Huggins got together the little songs composed in her teacher-training class, and sent in by June, 1935, two songbooks for primary and intermediate grades. The awards were made in April, 1936.]

Well, strange to relate, I did get some of it. The judges decided that no book was outstanding enough to get the whole prize, so they divided it up and gave it by songs. I had seven chosen. I got $330.00 Chinese money, which was the third largest prize. The two men who got the first prize of $1370.00 are well-known musicians at the Shanghai Conservatory of Music. I was so thrilled with the Chinese check I got that I had a picture taken of it, and hated to put it into the bank. It was the second time since I came to China that I had had a check written all in Chinese.

Just now I am taking a rest from Chinese music books, and am trying to write some things in English. I ought to tell you about our Tunghsien Writers' Club, in which we egg each other on to do any kind of literary work which may appeal to any of us. We have one important rule, that whoever sells anything for as much as twenty-five American dollars must invite all the rest to a Chinese dinner. So far we have had two dinners, one on the occasion of my songbook prize, and the other because of an article on the Chinese farmer that Jim Hunter sold to *Asia*. We know very little about selling our productions, so if any of you have ideas, they will be gratefully received.

I wish we were in Pearl Buck's class, so we could show her up on her two anti-missionary books, *The Exile* and *The Fighting Angel*. I'd give anything to be clever enough to write the life of any one of a half dozen of the American Board pioneers I got here soon enough to know: the Goodriches, the Arthur Smiths, Mrs. Sheffield, Miss Mary Porter, Miss Andrews, and Miss Miner. As it is, we'll just have to let Pearl Buck rave. She'll wear the topic out in time.

Almost every letter I've got all fall has asked me whether we got people to come out to work, paying their own way. The offer will continue to be open probably for several years. There are a few applicants, all very acceptable, but they are getting their affairs in shape to come and haven't arrived yet. They will be welcomed with glee, as will also some of you if you decide to take us up on the invitation.

School goes on about as usual. We have the same staff and about the same number of students. Everyone supposed that our being within the territory of the "Autonomous Government" must hamper us, but we haven't felt it so far. The hardest thing this year has been the lack of crops all around us, so the people are unusually poor, and prices of food stuff are so high that the girls ran out of food money and had only two meals a day the last few weeks of the term. The winter has so far been unusually mild and sunny with very little wind, which has been a great mercy.

Requests for student aid are legion, but I am trying to have

[*Continued on page 229*]

Personnel of the Boards

Mrs. W. H. Medlicott Goes to New York

THE choice of Mrs. W. H. Medlicott as Associate Secretary of the Missions Council in the New York office fills a position which has recently had only half time service, as for three years Mrs. D. E. Brown divided her time between the New York office and the Middle Atlantic Conference.

As Mrs. Medlicott was the subject of the "Secretarial Sidelight" in the March HERALD there is no need of recounting the events of her life except to point out her rather unusual preparation for her new position.

She is no stranger to New York, where she first went as a bride. She has been a member of both the Broadway Tabernacle and the Flatbush churches, and served on the board of the New York Branch of the Woman's Board of Missions.

She is well acquainted with her office associate, Leonard Outerbridge, having worked with him in Boston for nearly two years on the staff of the American Board.

Mergers have no terrors for Mrs. Medlicott. She was a member of the Executive Committee of the Commission on Missions from 1929 to 1934, and for a time had a similar position with the Education Society. In the church at Auburndale, Mass., she had much to do with working out a local merger between the women's home and foreign missionary societies. From 1927 until her election as a secretary of the American Board in 1933 she was an active member of the Prudential Committee.

Mrs. Medlicott has a clear undertsanding of the functions of missions in the modern world. She is also a master of the art of getting on with people. We anticipate many happy days for her in New York.

James E. Walter Assigned to New England

JAMES E. WALTER, pastor of our church at Orange, Connecticut, was elected associate secretary of the Missions Council to be assigned to the Boston office at a meeting of the Joint Cabinet on March 12. In addition to the general promotion of missionary giving in New England it is expected that he will do much speaking in the churches and that he will be available for service in the young peoples' summer conferences.

Mr. Walter is a young man of marked promise. He was born and grew up in Toledo, Ohio. After pursuing the ambition to

Mr. Walter

be a chemist for two years at the University of Toledo he went into business for a year, and then decided to enter the ministry. He graduated from Otterbein College in 1929 and from the Yale Divinity School in 1933. While a student, and for some months after his graduation, he worked at Welcome Hall, the social center maintained by the Church of the Redeemer. On January 1, 1934 he became pastor of the church at Orange, where he has made an excellent record.

Mrs. Walter is a graduate of Mount Holyoke in the class of 1929 and of the Yale School of Nursing, 1934. They were married in 1934.

Last summer Mr. and Mrs. Walter made an extended trip to the West on their own initiative so as to become acquainted with home missions at first hand, visiting the Rosebud Reservation Indian churches in company with Philip Frazier and spending a week at the young peoples' summer conference at Placerville,

South Dakota, in the Black Hills. This summer they expect to make a similar trip to the South.

The Home Board Adds a Pastor-at-Large

At the March meeting of the Administrative Committee of the Church Extension Boards James R. Clinton, pastor of the Central Church of Philadelphia, was elected to the position of pastor-at-large under the immediate supervision of the New York office for one year only.

During the early weeks of the

Mr. Clinton

year Mr. Clinton conducted successful preaching missions in North Carolina at Elon College, Asheville, Greensboro, Winston-Salem and Albemarle and in Virginia at Richmond and Norfolk. It is expected that he will render a similar service in other sections of the country as it may seem desirable, particularly seeking to strengthen the inner life of home missionary churches. His musical skill, his training as an open-air evangelist in Great Britain, and his experience as a pastor in Philadelphia for the past twelve years have given him an unusual fitness for such work.

James R. Clinton was born in Ireland and educated in England. His first appointment was as assistant in the Londonderry (Ireland) City Mission. As a musician he conducted several choral groups and also distinguished himself personally by his interpretations of classical music and folk melodies. He came to this country in 1924, and since 1925 has led the Central Church of Philadelphia in an heroic effort to maintain itself in a deteriorating section of the city. For a year he gave part-time service to the Pennsylvania Conference as pastor-at-large. He has six children, all of whom are musical, and one of whom is following him in the ministry.

James F. Edwards Returns to India

Rev. James Fairbrother Edwards, whose article "India Advances," appeared in our April issue, sailed for India from Boston on March 14. Returning to Poona after furlough, he will resume his duties as Principal (President in Americanese) of the United Theological College of Western India, and will probably be reëlected English editor of the *Dynyanodaya* ("Rise of Knowledge"), a weekly periodical, part of whose articles are in English and part in Marathi. It is the organ of the American Board Marathi Mission, the Presbyterian, Methodist Episcopal, and Church of the Brethren Missions and of the British Methodist and Church of Scotland Missions. He has been editor for seventeen years of what has been described as the "most fearless paper in India," with a sympathetic point of view with regard to all Indian aspirations.

Mr. Edwards

In coöperation with an Indian committee he has revised the Marathi Bible, in recognition of which service the British Foreign Bible Society elected him an honorary life governor of the society. Four Marathi books stand to his credit, and in English *The Holy Spirit the Christian Dynamic* (1918) *Life and Teachings of Tukaram* (1922. He was co-author with J. N. Fraser) and in 1934 he edited and published *Stories of Indian Saints*, one of a series of translations from the "Poet Saints of Maharashtra," undertaken by the late Dr. Justin E. Abbott and the late Pundit N. R. Godbole. This was a difficult task of scholarship on the part of the editor as well as of the authors. Mr. Edwards' foreword shows familiarity with the work of the modern Indian scholars in this field and a deep appreciation of the significance of the Bhakti Saints. He is continuing work on the series.

Mr. Edwards was born in Bolton, England, attended the Handsworth Theological Institute and served under the English Wesleyan Mission from 1908 to 1914, marrying Lydia Mary Cooke in 1912. She died seven years later. He was in charge of the English Church in Bombay. He became an associate missionary of the American Board in 1914 and received full appointment five years later.

In 1930 he married Mary Louise Wheeler, principal of the Kindergarten Training School in Sholapur, missionary since 1911.

Mr. Warren

Rev. Charles McLean Warren Sails for Japan

From San Francisco sailed on March 11 Rev. and Mrs. Charles McLean Warren, returning to Doshisha University in Kyoto, Japan. Thirty-eight years ago, when Mr. Warren joined the Doshisha staff for a two-year term, he found there nineteen students in the "College." There were seven hundred in that department when, five years ago, he was again assigned to work in the university—it might be mentioned in passing that his son Dana, also a Yale graduate, followed his example by teaching there for three years. Both of Mr. Warren's parents were teachers.

Mr. Warren returned to Yale to study in the Divinity School and to secure a Master's degree in 1903. Then he went back to Japan under full appointment by the American Board.

Meanwhile Miss Cora Keith, graduate of Mount Holyoke College, and sister of Miss Emma Keith, assistant-treasurer of the American Board, had been teaching in Japan also, but in Kobe College. At the end of her first term of five years she came to America for a brief furlough of six months, a furlough taken up with preparations for a wedding. The wedding took place in Kyoto in 1905.

From then until the summer of 1932 the Warrens were engaged in general missionary work: for two years in Matsuyama; for five in Tottori; and for eighteen in Miyazaki, where, for most of the time, they were the only missionary family and their relations with the Japanese exceptionally close. Mr. Warren supervised the Japanese churches.

In 1922 when the organic union was effected of the churches and chapels for which the Mission was responsible and the Kumiai churches which were independent, Mr. Warren was chosen as one of the three representatives of the Mission on the Kumiai Board of Directors.

The following year occurred the terrible earthquake in Tokyo and Yokohama; the Warrens were drafted for relief work and carried it on in two barracks and two tents. A cheap restaurant was operated, baths, clothing distributed that had come from Japanese in America and Hawaii, bedding made, etc., entertainments and services held evenings, and an employment office conducted.

In 1932 the United Christian forces in Miyazaki insisted on making Mr. Warren head of the Kingdom of God Campaign begun by Kagawa and also of the campaign for the abolition of licensed prostitution. The Warren home was made the headquarters of this campaign, and all the work of sending out thousands of petition blanks was done by them and one helper. The second year they were able to bring such pressure of public opinion to bear on the prefectural assembly that it was persuaded to vote against further licensure.

One of Mr. Warren's avocations has been the preparation of a Buddhist glossary.

Mrs. Warren is also teaching at Doshisha, as she has in every place the two have been, and what was Mr. Warren's joy on being introduced, the first time he preached at Doshisha as the husband of the wonderful new teacher at the Middle School!

Other Personals

This portrait of the late **Dr. James L. Barton** was painted by Mr. Harold A. Green of Hartford, Connecticut, who also painted the portrait of Dr. C. H. Patton recently accepted by the Board. Several old time friends of Dr. Barton's, and not a few of his associates in the American Board office, provided the necessary funds.

The portrait, as hanging in Room 708, 14 Beacon Street, Boston, was unveiled on Tuesday, April 13.

The same artist is now at work on a portrait of the late Dr. William E. Strong and in due time we shall announce the reunion in the Board Rooms of "The Big Three."

Henry C. McDowell received the honorary degree of Doctor of Divinity and Mrs. Bessie Fonvielle McDowell that of Master of Arts at a special convocation of Talladega College held on April 20. These are the first honorary degrees which Talladega has conferred in fifteen years. Mr. McDowell graduated from Talladega in 1915 and Mrs. McDowell in 1917. This unusual distinction is awarded them in recognition of the conspicuous service which they have rendered at the Galangue station of the West Africa Mission, which they opened in 1922.

Elizabeth Leslie, daughter of Mrs. Elvesta Leslie, Assistant Treasurer of the Near East Mission, returned in December to the land of her birth and to the city, Istanbul, Turkey, where her mother works. She has charge of the educational work in the Y.W.C.A. She is an alumna of Olivet College.

Farnsworth Fowle, son of the Treasurer of the Near East Mission, Luther Fowle, who is in this country on furlough, has been awarded one of four Rhodes Scholarships for the New England District.

Rev. Clarence G. Gillett, who returned to Japan last October, completed before he left the requirements for the degree of Doctor of Education from Columbia University, and the degree was granted him in March, 1937.

Mrs. J. Riggs Brewster works in the four Armenian Evangelical Day Schools of the Athens area with their 560 students, visiting classes, stimulating teachers, encouraging backward pupils, conferring with parents, holding meetings with the teachers and the women of the churches. Mr. Brewster continues his publication work: a hundred and twenty thousand pages of Christian literature were published last year.

Lavinia Scott of Adams College is acting-principal of Inanda Seminary during Miss Margaret Walbridge's absence on furlough, having taught there a while before the latter's departure to be initiated into her duties. Miss Walbridge's picture and an article about her appeared in a Zulu paper recently.

Here is Harvard's oldest graduate—oldest in point of years, though there may be others who were members of classes before his (1869).

And this man who heads the Harvard list is a missionary. He resides in Auburndale. He served in Harpoot, Turkey, from 1875 to 1912, and after his retirement from active service he became even more active as a walking and talking advocate of Missions throughout the length and breadth of America, and particularly along the Pacific Coast.

Hundreds of you already know his name, but perhaps a generation of readers has grown up since he was prominent as an American Board speaker and missionary.

The name of this leading Harvard grad is **Rev. John K. Browne, D.D.** His age is only ninety-three, and long may he live!

Miss Delia E. Emerson, founder and former secretary of the Bureau of Woman's Work of The American Missionary Association, on March 20 celebrated her ninety-eighth birthday at Alfred, Maine, where she is living in the home of Dr. S. B. Marshall. Although she had suffered from an illness in February Miss Emerson was her usual cheerful and humorous self when her birthday arrived. She was in the service of The American Missionary Association from 1869 to 1913, first as a teacher, then as an associate of President E. M. Cravath at Fisk University and finally as a secretary in the New York office.

Mrs. Emma I. Boardman has resigned from her position as Office Secretary for the New Hampshire Congregational Christian Conference and Secretary of the Department of Women's Work on the advice of her physician. Her friends at 14 Beacon St., Boston, are pleased to learn that this action will mean her return to the Secretarial Service Shop in the Congregational House at an early date.

Dr. and Mrs. James B. McCord are, of course members of the South Africa Mission and not of the West Africa Mission. The author of "A Delightful Way to Travel" in our March issue grouped her doctors, and we regret that we failed to transpose the respective sentences about Dr. Jim and Dr. Mary Cushman, making the former follow Ray Phillips.

Book Chat

BEYOND STATISTICS, by Stephen J. Corey (**The Bethany Press**, St. Louis, Mo., $1.00).

The sub-title of this volume is "The Wider Range of World Missions," and in chapters on Uplift, Health, Better Living, Education, Good Will, Penetration, and others the author shows, most readably and vividly, what missionaries have done for humanity that no other persons or organizations could do. "The application of the teachings of Jesus has meant a direct attack on great human evils....No Oriental religion has a social gospel. ...Great social wrongs are encouraged by the religion of countries like India, by the animistic faiths of Africa, and are condoned by the ethnic religions of other lands....The Christian missionary first planted the leaven in a static society....Hundreds of thousands [outcastes in India] have been redeemed and educated and lifted from the abyss of despair to heights of personal freedom and spiritual blessing. They have quite naturally turned to a religion which has recognized them as personalities with rights and possibilities....Christian missions have headed the enterprise of protection and service for *lepers* and have inspired the government to aid....A great *famine* came in a wide area in China. Millions were raised in America and distributed by missionaries ...especially equipped to do this kind of service. They can undertake great humanitarian problems unselfishly and without criticism. ...The missionary has been an amazing factor in starting new movements of interest and industry to help marginal populations. ...The medical missionary has introduced modern medicine to more people...than has any other group of doctors in the history of the world....A Buddhist, a Mohammedan, a Confucianist, or a Hindu has never been reported who has thrown his life into the self-forgetful abandon of a medical missionary....The foreign missionary enterprise...is the great, organized, continuing movement for *peace and goodwill*....The missionaries have made a greater contribution in this particular area [translation and distribution of the Bible], than all other translators five times over." These quotations are brief samples of a first-rate book on missions.

OCEAN ISLAND AND NAURU and ADVENTURING IN CORAL SEAS, by Albert F. Ellis, C.M.G., F.R.G.S. (Can be ordered by the Pilgrim Press, Boston from the **Australian Book Company**, London, price 7/6 each. Published in Australia by Angus and Robertson.)

The author discovered in 1900 the enormous deposits of phosphates on these two islands and his two books are a record of that discovery and the development of an industry that ships annually overseas over 600,000 tons (of great use in agriculture), from such an inexhaustible supply that it is said that it can be worked for a century. Aside from their historical value, however, the volumes are of interest to the general reader because of their description of the coral islands, their vivid descriptions of marine life, bird life, their sympathetic understanding of the character of the islanders. All this aided by fifty-four illustrations from photographs in each book.

The MISSIONARY HERALD, however, is particularly interested in these histories on account of the author's acquaintance with missionaries of the American Board in the islands. He quotes Commander Simpson's report on his visit to Nauru in 1843 when "the island has been...plague-infected by Europeans, who are either escaped convicts, the dregs of humanity, or runaways from whale ships...these devils in the shape of men often incite the diverse tribes to commit bloodshed, in order to secure for themselves a share of the booty of the defeated." One of the traders, William Harris, in his later years rose above his surroundings and was very desirous that a mission should be established on Nauru, and F. J. Moss, who visited the island in the eighties, wrote to the mission authorities at Kusaie with the result that the *Morning Star* landed there a Gilbertese pastor who took charge until Rev. and Mrs. Philip Delaporte arrived there in 1899 as missionaries from Honolulu, later becoming missionaries of the American Board and remaining until 1915. Mr. Ellis knew the Delaportes. He also was acquainted with and admired Captain Walkup who toured the islands in his vessel, the *Hiram Bingham*. "Quietly and unostentatiously he carried out his duties, then moved on to the next island; a faithful servant in a great cause." In 1909 he was supplied with a new schooner, given the same name as the old. After calling at Ocean Island she sailed for the northernmost island of the group but never reached there. The nine people on the ship were rescued, but Captain Walkup died soon after. In the

later volume, the chapter entitled "The Passing of Captain Walkup" gives entire the account of the wreck written in Gilbertese by the "hero of the occasion," Teta, the adopted son of the native pastor at Ocean Island. Mr. Ellis attended the memorial service for Captain Walkup; all the speakers felt that he had given his life for the Gilbertese people. The London Missionary Society took over the work after the Great War, but "the principal native pastor is one of the two Nauruans who assisted Mr. Delaporte in the translation of the Bible many years ago; the other ...is now one of the reigning chiefs. The Nauruans are staunch church people, and it is all very real to them." With several stories Mr. Ellis shows that it has gone deep with them.

ANALYSIS OF THE PROBLEM OF WAR. By Clyde Eagleton (**Ronald Press Company**, N. Y. C., $1.50).

The author, Professor of Government in New York University, seeks in this volume to point out fundamental principles by which to test the various proposals for dealing with what is a most vital problem, but one that is very far from being simple. "War is a method of achieving purposes," he says. "No state will surrender the means which it now has for protecting and promoting the interests of its members until other means are offered in which it can have confidence. ...The chief difficulty in the peace movement today is the oversimplification of peace in the average mind...it is no mere negative status. There are some things more to be desired than peace; and if they cannot be achieved in peace they will be sought in war." In a series of chapters he takes up, first, the proposal for disarmament, showing why it contributes nothing to the solving of the problem; then, education, which if organized from above has always the danger of being diverted to selfish purposes, and, unorganized, is slow-moving, ponderous; next, passive resistance, though peace never can be obtained merely by refusing to participate in the use of force. The author considers then the outlawry of war, neutrality, the League of Nations. Each chapter is brief but very clearly thought out and stated, the book as a whole, of great value for any student of this question.

INDIANS OF TODAY. Sponsored by the **Indian Council Fire** of Chicago (108 North Dearborn Street, $2.50) and edited by its secretary, Marion E. Gridley.

This offers convincing evidence of the progress of the race. Here are short biographies of a hundred and one living men and women of aboriginal descent, one-third of whom are full-bloods, while all have proved themselves competent in a variety of modern professions and occupations. Four have been recipients of a specially designed medal for distinguished achievement from the above organization: Dr. Charles A. Eastman, physician and author; Marie Martinez, potter; Dr. Henry Roe Cloud, educator; and Dr. Arthur C. Parker, anthropologist. A foreword was contributed by the late Charles Curtis, once vice-president of the United States. Added interest is supplied by photographs of most of the subjects.

Several of those included are missionaries under the A. M. A. Louis Bruce, minister to a white parish, further indicates his progressiveness by advocating that Indians participate fully in all the duties of citizens, not only voting, but paying taxes, and so escaping from the humiliating status of wards of the government.

Additional names and facts are invited for subsequent editions. In the meantime, may I suggest that missionary and Sunday School libraries might well find a place for this suggestive little compilation.

—*Elaine Goodale Eastman*

KILL OR CURE? by Muriel Lester (**Cokesbury Press**, Nashville, $1.00).

This is a strong peace tract. Among the many books on war and peace, among the many which try to point out the way of international coöperation, and suggest the development of pacifist movements, this book is of interest specially, because of its autobiographical thread, its self-portrait of a remarkable personality. Muriel Lester and her sister Doris threw in their lot with the people of the East End in London. They founded Kingsley Hall, a memorial to their brother Kingsley, who died in 1914, toward which their father gave generously. He also, at the age of eighty-eight, paid for Children's House, opened in 1923. Miss Lester bears witness to the indomitable courage, persevering cheerfulness, unexpected generosity of her neighbors in the settlement. She carried her peace message around the world in 1933 in a lecture tour, and again, a year later. This book is a printed message of this practical mystic, and as such very well worth reading.

EAST AND WEST, edited by Basil Mathews (**The Association Press**, New York, $1.75).

This is a symposium on the subject of "conflict or coöperation?" by nine authors who are authorities in their fields, who have expert acquaintance with

the problems in the relationships between East and West. Such as: Kenneth Scott Latourette, who writes on "The Christian Mission in Asia; Ruth Frances Woodsmall, General Secretary of the World's Y. W. C. A., who tells about the New Life of Eastern Women; Sir Frederick Whyte, first president of the Legislative Assembly in India and invited by the National Government in China to be its political adviser, describes The Political Network; Kenneth McLennan, among other things, Secretary to the Conference of British Missionary Societies, who writes on Economic Inter-Relationships of East and West; and John R. Mott who holds forth on Leadership for the New Day; Soichi Saito, General Secretary of the National Committee of the Y.M.C.A. of Japan, who speaks of Fellowship through Organization. "The writers are all saturated in knowledge of the East," comments Mr. Mathews in his preface, also, "their authority is simply that of their experience and their power of judgment."

MISSIONARY STORIES TO TELL (**Missionary Education Movement**, 150 Fifth Ave., N. Y. C., $1.00).

The volume is of course for quite a different class of readers, from the preceding book. It is a collection of stories for children about people, not only of foreign lands, but of our own Southern Mountains, our Negro Americans, Chinese Americans, Indians, people in our big cities, children among our migrants. The actors in these stories are nearly all children and their experiences most entertainingly told. Church school leaders will find the collection invaluable. The authors are all well known as writers in this field.

THE CHRISTIAN VIEW OF MAN, by J. Gresham Machen (**Macmillan**, $2.50).

The book, by the Professor of New Testament in Westminster Theological Seminary in Philadelphia, is the second part of a series of radio addresses, the first part of which was published last year, and referred to in our April issue. "Not a collection of sermons. Its several chapters proceed in logical sequence and seek to develop one central theme," writes the author in the preface which, with the volume, was completed and sent to the publisher before Dr. Machen's death; his colleagues have put it through the press.

CHRISTIANITY IN THE EASTERN CONFLICTS, by William Paton (Missionary Education Movement, **Willett, Clark & Co.**, cloth $1.50, paper 75 cents).

About a year ago Dr. Paton, Secretary of the International Missionary Council, completed a seven months' trip around the world to discuss with representative Christian workers tentative plans for the Hangchow meeting set for autumn, 1938. This book describes his impressions and reflections. It is on the list for study preliminary to the Oxford Conference.

Dr. Paton interprets such vital issues in Japan as group strife in the midst of strong national unity, the practice of emperor worship as it limits freedom in education and religion, and the growth of militarism.

The chapter on China portrays the terribly difficult situation in the face of Japan's desire for "compulsion" of life all through China, speaks a good word for the Nanking Government and clarifies the three alternatives China faces: an attempt at agreement, war, moral resistance. The author tells what needs to be done in the field of agriculture, village life, mass education, industrial reform, political arrangements, plans for peace, the New Life movement and student work, if China is left free so that the church can continue to work there; but he faces the fact that many Christians see only one outcome—martyrdom.

As a Briton, Dr. Paton is humble and self-critical as he discusses India. He reviews the past five years—Gandhi, Churchhill, civil disobedience, growth of communal feeling, nationalism, economic and social status, rural life, depressed classes, mass movements. He finds hope in the weakening of the caste system under modern conditions of industrial life and the very evident improvements in conditions of depressed class Christians. He points out the channels through which Christian missions must work and emphasizes particularly the need of a close bond between the Christian college and the community.

His chapter on the Near East is good background reading for the 1937–38 mission study on the Moslem World. Here is set forth the Church-State doctrine inherent in Islam and its modification in the light of political situations: secularized nationalism in Turkey and Iran and the age-old conflict with Jewry in Palestine. In the face of almost insurmountable barriers to teaching and preaching, Christianity in these countries must make even greater effort to express itself in constructive practical service.

The second section states essentials in the life and work of the Church if it hopes to meet these needs. Two great facts stand out: menace and difficulty—threatening the Christian enterprise; a growing depth of evangelistic

spirit in the Church. The first chapter in this section gives a missionary interpretation of the Christian doctrine. Other chapter headings are: The Church Community and State, Life and Witness of the Church, The Church and the Social Order. Recognizing that many of the gravest problems can be solved only by the state, Dr. Paton feels that Christianity can and should "form little oases" where it will express itself within the social order, denounce and expose evil, suggest more Christian action, share in the work of the government when it points in the right direction, and make the Church a "beloved community" which will produce men and women of spirit, insight and power.

—*Mrs. E. E. McClintock*

STOCKING TALES, by Jay T. Stocking (**Pilgrim Press**, $1.25).

This is another volume—a small one—of stories for children. These had first been told by the author to a few children around his own fireside, and to this fact is due their hominess, humor and perfect adaptation to the minds of small folk. But the now grown-up boys and girls of his congregations will want to read these too, to have the stories bring before them again his smile, his musical voice.

A THEOLOGY FOR CHRISTIAN MISSIONS, by Dr. Hugh Vernon White of the American Board. (A Religious Book Club selection, **Willett, Clark & Co.**, $2.00.)

We shall have this book properly reviewed in the near future, but are glad to give notice of it here.

The first five chapters of the book contain the substance of lectures given at Andover-Newton Theological Seminary on the Hyde Foundation in March, 1935. The last two chapters were written after a ten months' tour of the Orient and a first-hand study of the significance of Christianity in Oriental countries.

The interest of the book is not confined to the field of foreign missions. It is in general an "apologetic for Christianity, free from sentimentality, loose thinking, and uncritical universalism." It is a "Christian basis of thought as well as of feeling."

Recent Publications

The Board of Home Missions

Annual Report of the Pension Boards. Including Annuity Fund for Congregational ministers, Retirement Fund for Lay Workers and the Congregational Board of Ministerial Relief. 36 pp.

For America's Youth. 12 pictures illustrating the work of the Home Boards for the children of rural communities in both the West and South and among the Indians and Negroes. 1 p.

For Every Child. Children's Day Program for 1937 adapted from a service by Mary C. Odell and Margaret M. Clemens.

Serving the Rural Churches Fifty Years Ago. Reprint from February MISSIONARY HERALD. 8 pp.

When You Are Sixty-Five Will You Be Dependent or Independent. Statistics on Annuity Fund. 4 pp.

The Missions Council

Stereopticon Lectures and Movie Films. List of available slides and films. 8 pp.

Visual Education in World Service. Suggestions for the more effective use of stereopticon lectures. 8 pp.

Just Published!

Jesus
By Mary Ely Lyman

An interpretation of Jesus for religious life today. In style remarkably fresh, the author presents the historical Jesus, his religious experience, and his teaching; and discusses his meaning for present-day experience. The second book of the Hazen series on Religion. 64 pages, boards, $0.50

God
By Walter Horton

The third book of the Hazen series discusses the universal quest which underlies all religions—and atheism and sectarianism as well. Chapters include "The Christian Idea of God," "Reasons for Believing in God," and "Living in Accord with the Will of God." 64 pages, boards, $0.50

East and West, Conflict or Coöperation?
A Symposium
Edited by Basil Mathews

Experts of long experience in the Orient analyze the changing life of the East and search for a basis of mutual understanding. Contributors include Kenneth Scott Latourette, John R. Mott, H. Kraemer, and Sir Frederick Whyte, writing on the political and economic network, the religious background, the quest for a Christian world-outlook, and other problems of vital importance. Those concerned with the world-wide mission of Christianity will find fresh insight in these thoughtful articles.
Cloth, $1.75

Our Changing Churches
By Joseph Van Vleck, Jr.

Deals with a very present problem of the Protestant Church in America—the prevailing rift between historical creed and actual behavior pattern. Concludes with the challenging summary of the demands of youth concerning church function, social activities, and attendance and loyalty of young people. Cloth, $2.25

Yearbook of American Churches
Edited by Herman C. Weber, D.D.

The 1937–1938 biennial edition of this indispensable reference volume for American Protestantism issued under the auspices of the Federal Council of Churches of Christ in America. Authoritative articles on current religious trends. Complete directory of denominational organizations with names and addresses of officials of boards and agencies. Cloth, $2.00

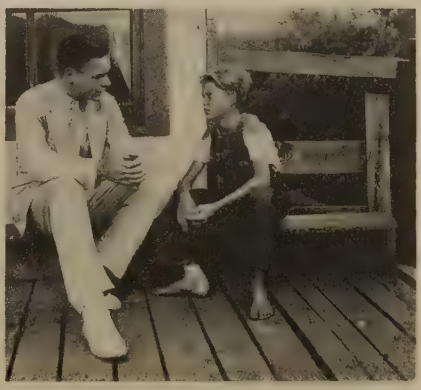
A Door of Opportunity
An American Adventure in Coöperation with Share-croppers
By Sherwood Eddy

Responding to nation-wide interest in his courageous Delta Farm coöperative project, Sherwood Eddy has written this descriptive pamphlet. It is an amazing story of industrial peonage leading to the purchase of a Mississippi farm area and settlement on the land of a group of families on a basis of self-support.
Paper, 63 pages, $0.15

Through your bookseller or from

ASSOCIATION PRESS
347 Madison Avenue New York

Children's Day Comes Again



Children's Day offerings make possible contacts such as this

"FOR EVERY CHILD"

Is a dramatization vividly presenting four problems:

(1) Indifferent homes; (2) Underprivileged children; (3) Delinquent youth; (4) Unchurched communities

A supply of dramatizations, worship services, picture sheets and envelopes will be sent free to any school taking an offering for this work of the Board of Home Missions on Children's Day.

Such gifts are used to provide religious training for thousands of children and young people through the employment of college and seminary young people in Student Summer Service and the maintenance of Sunday Schools in needy communities.

Orders may be sent to either of these offices:

The Board of Home Missions
287 Fourth Avenue
New York City

Rev. Howell D. Davies
19 South LaSalle Street
Chicago, Illinois

Walker Missionary Homes, Inc.

Established 1868 Incorporated 1929

Many missionaries on furlough have no place where they can conveniently stay. For them the Walker Missionary Homes provides four housekeeping apartments and also accommodations at the main building where board and room is provided.

The nominal charge that is made cannot cover the full amount of the expense. To meet the deficit the management of the Homes must rely upon the income of endowment funds and gifts for current expenses.

Will you share in this opportunity to make the furlough year of the American Board missionaries a more effective period of preparation for the years of service on the field to which they return?

▼

Checks should be made payable to
WALKER MISSIONARY HOMES, Inc.
and sent to
HAROLD B. BELCHER, *Treasurer*
14 Beacon Street, Boston

OLD COLONY
TRUST COMPANY

17 COURT STREET, BOSTON

★

Complete Trust Service

Executor ★ Trustee
Agent ★ Guardian
Conservator

Allied with
The FIRST NATIONAL BANK *of* BOSTON

MODERN RELIGIOUS LEADERSHIP

There is a growing opportunity in religious leadership today for capable well-trained men of devoted Christian character. Adequate training means a college course plus graduate study in Social Ethics, Theology, Church History, Psychology of Religion, Bible, Literature, Preaching, Church Administration and Pastoral Counseling. For catalogue giving further details, address

ALBERT W. PALMER, President

The Chicago Theological Seminary
5757 University Avenue, Chicago, Illinois

STAR ISLAND IS CALLING YOU!

Isles of Shoals,
off Portsmouth, New Hampshire

AUGUST 6-21

Stimulating Program • Varied Recreation
Scholarship Aid for Young People

For prospectus write to

REV. CHARLES E. DUNN
27 Myrtle St. Claremont, N. H.

The Schauffler Choir Takes a Trip

Immediately following Easter Sunday the choir of the Schauffler College of Religious and Social Work made a two weeks' trip east during which they sang at Scranton, Poughkeepsie, Brattleboro, Pittsfield, Brooklyn, New Haven, Hartford, Boston, Providence, Passaic, Montclair and elsewhere.

Notes

New Hymn Sets

Singing hymns from illustrated slides thrown on the screen always adds to the effectiveness of a stereopticon lecture. In addition to the hymn sets already available the Missions Council has recently added two new ones—"Day is Dying in the West" with seven slides, and "O Lord of Heaven and Earth and Sea" with nine slides. Both sets are beautifully colored and in good taste. They may be borrowed without charge except for transportation from the depositories of the Missions Councils in Boston, New York and Chicago.

"In the Southern Highlands"

A new stereopticon lecture dealing with the work of our churches in the mountains of the South has been prepared by the Board of Home Missions and may be borrowed from the depositories of the Missions Council in New York, Boston, and Chicago. It is entitled "In the Southern Highlands" and gives the background of the region as a whole together with the story of our churches, Pleasant Hill Academy and the John C. Campbell Folk School at Brasstown, N. C. The text is wholly new, as are over a third of the pictures. The remainder are from a former lecture which dealt only with Pleasant Hill.

"In the Philippines"

President Quezon has located at Dansalan a Commissioner for non-Christian tribes for Mindanao and Sulu.

SCHAUFFLER COLLEGE OF RELIGIOUS AND SOCIAL WORK

A College for Women—Degrees of B.S. in R. E. and B.S. in Social Work. International—Interracial—Interdenominational; Scientific in Method; Evangelistic in Spirit. Terms Moderate. Generous Self-Help for those in need. Write R. G. Clapp, 5115 Fowler Ave., Cleveland, O., for Catalog. Checks solicited for expenses and endowment. Supervision of Congregational Education Society.

The Missionary Herald
EDUCATIONAL
INDEX

•

The HERALD takes pride in recommending the Schools and Colleges whose advertisements appear on these pages.

Bangor Theological Seminary

Founded 1814

•

A thorough training for College men.

Three year course leading to B.D.

•

Non-college men—four year course leading to diploma.
Co-Educational.

•

A Faculty of distinguished Scholars.

•

Expenses low

Write:
President Harry Trust
Bangor Theological Seminary
Bangor, Maine

Gordon College of Theology and Missions

An evangelical, interdenominational school, of highest educational grade and great missionary vision. To those holding college or higher degrees the Divinity School offers standard theological and missionary courses. To those who have had part of a college course or are prepared for college the Theological and Missionary College Course opens both religious and college courses, in a wide curriculum. College, graduate and post-graduate degrees. A remarkable intellectual, spiritual, and social fellowship.

Semester opens October 1st.

Address:

President Nathan R. Wood, or Dean Isabel W. Wood
Gordon College of Theology and Missions
Boston, Massachusetts

That They May Worship in Montana

Gale Anderson, pastor at Ekalaka, Montana, serves a territory about two-thirds as large as the state of Connecticut. He preaches at nine different places outside the town of Ekalaka, usually in a schoolhouse.

Six of these congregations have no hymn books except those which the pastor brings with him on his monthly visit. This works fairly well for church, but makes no provision for singing in Sunday School.

Evening services are held in four of these communities. Usually illumination is supplied by an old kerosene lamp; sometimes merely a flashlight is used. The preacher has a hard time reading the Scripture, while an invisible audience lacks something in inspiration. Singing is difficult except for the three or four people nearest the lamp. He would very much like a pair of gasolene lanterns to carry around with him from place to place.

The Lord's Supper is not regularly observed in the Ekalaka parish because the proper utensils are lacking.

Anyone who wishes to help the religious life of Montana by making possible any of these aids to worship should write to Rev. Gale Anderson, Ekalaka, Montana.

"With Our Indians in the Dakotas"

The new stereopticon lecture on the Indians which was prematurely announced in February is now available in the depositories of the Missions Council in New York, Chicago, and Boston. It gives a comprehensive account of the development of our Indian missions in Dakota and has already been booked for use in many of our churches.

Santee's Printing Shop

Publishing is one of the activities at Santee which has been in no way lessened by the recent change of policy in regard to the school. *Iapi Oaye*, the Indian paper in the Dakota language, now comes out every week with "news of the New Deal, a review of the world news, news pictures, and the weekly Sunday School lesson." Such a publication meets a persistent need among the

Boston Insurance Company

Incorporated 1873

FIRE, MARINE, AUTOMOBILE, SPRINKLER LEAKAGE, EXPLOSION, RIOT and CIVIL COMMOTION, TORNADO, RENTS, USE and OCCUPANCY, TOURISTS' BAGGAGE

HOME OFFICE
87 Kilby St., Boston, Mass.

Western Department
Lansing, Michigan

Pacific Coast Department
230 Sansome St., San Francisco, Cal.

Second-Hand Books Bought and Sold
THE JUDSON PRESS
(New England Branch)
16 Ashburton Place Boston, Mass.
CARROLL E. WHITTEMORE, *Manager*

WHEN in NEW YORK
STOP AT THE
PRINCE GEORGE HOTEL
Close to Many Famous Churches
Four Blocks from Largest Department Stores and Empire State Building
Write for Road Map showing new route numbers through city
In the Zone of Quiet. 1000 Rooms with Bath
Single $2 Double $3
Special Rates for Family Groups
Matron in attendance for ladies traveling alone
ALBURN M. GUTTERSON, MGR.
14 EAST 28th STREET, NEAR FIFTH AVENUE

DISCRIMINATING PUBLISHERS SPECIFY
AND
WISE PRINTERS USE
"PAPERS OF OLD-FASHIONED QUALITY"
MADE AND DISTRIBUTED BY
TILESTON AND HOLLINGSWORTH CO.
"Papermakers for More Than One Hundred and Thirty Years"
MILLS AND OFFICE
BOSTON, MASSACHUSETTS

Indian people. *The Word Carrier* (in English) appears every month. For the Episcopal Mission a new Prayer Book is being issued in which the Dakota and English versions are given in parallel columns. In addition considerable job work is done. The office is under the direction of Millard M. Fowler, who has been at Santee for seven years.

A Sample Letter

[*Continued from page 217*]

the girls earn rather than borrow just as far as they can. They are willing enough, and I was rushed for weeks before they went home, preparing work for them to do in the holidays. I don't know how many hundreds of dollars they will have earned in this month of Chinese New Year vacation.

Just this morning I got an American letter asking if we still had towels to sell. Indeed we do! And at the risk of wearying some of you I repeat that you can get all you want from Mother, (Mrs. H. H. Huggins, 1630 College Avenue, Topeka, Kansas) to sell on commission, and return all you don't sell. All she asks of you is to keep your accounts straight. And I hope a lot of you will help us sell. If you have any bright ideas of some other things to make, I should like to get them. We want patterns of little things that can be made of Chinese materials and sell for less than a dollar.

Each year I try to collect student aid money from our former students and I am glad to report that they are doing better every year. In 1935–36 they gave $122.00. So far this year, they have sent in $89.00 and I am just now sending out the letter asking for money. So we shall do much better than last year. Some of these young women are nurses who get thirty dollars or more a month. But some of them are school teachers who get less than twenty. So I think they do very well. Our school is primary and junior high, so many of our "old grads" are still studying.

You may be interested that we sold seventeen dollars' worth of Christmas cards here in Tunghsien besides giving away hundreds, but the Bridgman girls sold $74.22 in Peking. They were keen about raising money to help three little girls they are interested in, and sold cards enthusiastically. If you send cards, send those with lots of picture and not much printing. The children pay very little attention to what the card says. It's in a foreign language to them, and can say what it will, provided the picture pleases them. And they like a bright picture of something, not just an impressionistic haze.

People keep asking me what the children at home can do for us. Send us bright colored magazine ads, cut out neatly. We never get too many. Or make them into scrapbooks if you like.

Use Our CHRIST-CENTERED Publications

Lesson Helps

Based on the International Improved Uniform Lessons.

Prepared according to highest educational standards.

Made to meet the needs of both large and small Sunday-schools.

Story Papers

A special Story Paper for each of the six age groups.

Can be used with equal effectiveness both in schools studying uniform lessons, and in those studying graded lessons.

Sunday Schools Grow Where Our Supplies Go

Write today for our 152-page illustrated annual catalogue, for free leaflet "A Christ-centered Program of Lesson Materials," for free sample copies of our entire line of publications, and for particulars of our Special half-price offer to schools that have not tried our publications.

Be sure to mention this advertisement and the name of this publication.

DAVID C. COOK PUBLISHING COMPANY
ELGIN, ILLINOIS

Invest Fifteen Cents

For a limited period of time we are selling SEVEN THOUSAND EMERALDS, by Frank Laubach (published to sell for 75 cents), for 15 cents per copy. This true and thrilling story of the Philippines and the spread of Christianity in the Islands is for all adults and young people. The chapter on The Moros will be of special interest and help next year in connection with the study of The Moslem World. Buy your copy now. Add this book to your World Friendship Library.

Order from
HARVEY L. MEEKEN
14 Beacon St.
BOSTON, MASS.

JUST READY

Missionary Illustrations

By ALVA C. BOWERS

A volume of thrilling stories which may be used to illustrate missionary sermons of Junior story sermons, to emphasize Missionary or World Friendship Lessons in Monthly Missionary Programs in Sunday Schools, Young People's Societies or Missionary Organization Plans.

A treasury of usable incidents and stories with which to illustrate your addresses teaching Courage, Faith, the Abundant Life, and other inspirational truths. Cloth $1.50

At All Bookstores

F. H. REVELL CO.
158 Fifth Ave., N. Y. C.

In Memoriam

Franklin J. Estabrook

The death of Franklin J. Estabrook removed one of the stalwart and striking figures of our Western fellowship. Mr. Estabrook was born in Ypsilanti, Michigan seventy-two years ago. He graduated from Olivet College and studied for the ministry at Oberlin. During the nineties he served churches at Almont, Michigan; Biddeford, Maine; and Vermontville, Michigan. In 1901 he went to what is now the Collinwood Church of Cleveland and in 1904 to Niagara Falls, New York.

The second phase of his life began with his removal to Colorado in 1911, where he became pastor of the Park Church of Greeley. Four years later he left the pastorate for general work in the field of religious education as field secretary for the Education Society in an ever expanding territory which ultimately extended from Louisiana to Montana and as far west as Utah.

An indefatigable student, Franklin Estabrook followed the development of Religious Education until he was

Mr. Estabrook

Everything in Music

If you have difficulty in finding it, write us

Charles W. Homeyer & Co., Inc.
498 Boylston Street
Boston

A. BECKWITH CO.
37 Essex St., Boston

Headquarters for
CAMPING EQUIPMENT
and
RIDING APPAREL

Write for Free Catalog
C-37 FOR CAMPING
R-37 FOR RIDING

The
Commonwealth Press

Printers Building
44 Portland Street
Worcester

Established 1882

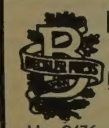
Constant and Dependable Printing Service

Direct to
South & East AFRICA
from New York

Regular passage on all monthly sailings. U.S. mail steamers flying the American flag.

AMERICAN SOUTH AFRICAN LINE INC.
26 Beaver St. New York

Established 1876 Incorporated 1923
H. P. SMITH CO., INC.
MONUMENTS
Send for designs
23 Haverhill St. Boston, Mass.
Factory—Stoneham, Mass.


BECKLER PRESS Inc.
HOOPER PRINTING CO.
High PRINTING Grade
470 ATLANTIC AVENUE
Han. 9476 BOSTON

THE AMERICAN BOARD
will help you plan your trip abroad
Each booking made by our Travel Department aids the Board
For further information write to
AMERICAN BOARD TRAVEL DEPARTMENT
14 Beacon St., Boston, Mass.

Stone & Downer Co.
CUSTOM HOUSE BROKERS
148 State Street, Boston

LETTER SERVICE
ADDRESSING MAILING
Boston Mailing Company
394 Atlantic Ave. Boston, Mass.

thoroughly grounded in both its theory and methods. As he grew older he did not revert to traditional views, but kept ever seeking the new. He believed in the value of good literature and constantly stimulated the reading of others. He had an active part in the transition from the old state Sunday School associations to the present Councils of Religious Education. Because of the age limit which has been set up by the Home Boards he retired from active service in 1933, but continued to live in Denver.

The Chronicle

FURLOUGHS AUTHORIZED

Rev. and Mrs. John P. Dysart of the East Africa Mission, beginning after July 1, 1937.

Mrs. Emily R. Block of the Near East Mission, beginning in the summer of 1937.

Miss Helen R. Haight of the Ceylon Mission, beginning in February, 1937, on the completion of her first term of service in the Near East and Ceylon Missions.

Rev. and Mrs. William E. Hawkes of the Near East Mission, beginning in the summer of 1937.

Miss Leona L. Burr of the Foochow Mission, beginning immediately, for health reasons.

Miss Agnes Fenenga of the Near East Mission, beginning April 1, 1937, for six months.

Dr. and Mrs. Cyril H. Haas of the Near East Mission, beginning in May 1937, for five months.

Rev. and Mrs. Frederick W. MacCallum of the Near East Mission, beginning in the spring of 1937, with a view to retirement.

* * *

SAILED FOR THE FIELD

Rev. and Mrs. Charles M. Warren, from San Francisco, March 11, returning to the Japan Mission.

Rev. and Mrs. James F. Edwards, from Boston, March 14, returning to the Marathi Mission.

Kilgen Organs

The Petit Ensemble

Petit Ensemble, the Kilgen Pipe Organ for small church or chapel, is an ideal instrument for religious music. All its tones come from full-scaled organ pipes; its console is standard; its possibilities are amazing. Never before has so satisfying a musical instrument been available at its low price.

Kilgen specially-designed large church organs have reached new heights of artistic quality. During the past year, refinements in action and tone have been made to a degree almost unbelievable. Send for special literature regarding either Petit Ensemble or these specially-designed Kilgen instruments.

Listen to the Kilgen program over Station KMOX (1090 Kilocycles) every Sunday evening at 10:15 p.m. (CST)

GEO. KILGEN & SON
Incorporated
Organ Builders for over 300 years
4024 North Union Blvd.
ST. LOUIS MISSOURI

American Engraving Co.
ENGRAVING
DESIGNING and
COLOR PLATES
94 Arch St —13 Otis St.
LIBerty 4640

J. S. WESBY and SONS
Good Bookbinding
SINCE 1845
44 Portland St., Worcester, Mass.

CHARLES H. DeRUSHA
Printer
LIBerty 8180
Booklet, Catalogue and Job Printing
470 Atlantic Ave., Boston, Mass.

ARRIVAL FROM THE FIELD

Miss Leona L. Burr of Foochow, China, in San Pedro, California, February 28.

* * *

MARRIAGES

Frank Waugh McCullough of the Council for Social Action and Edith Forrest Leverton, April 2, in Chicago.

Rev. Alfred D. Heininger and Mrs. Marian Tucker Parsons, both formerly members of the North China Mission, were married April 10 in Washington, D. C.

* * *

BIRTHS

Mr. and Mrs. Richard R. Price, a son, Earl Richard, March 1, at Santee, Nebraska.

Rev. and Mrs. Verdette Walters, a son, March 18, at Denver, Colorado.

* * *

DEATH

Rev. Franklin J. Estabrook, Western district secretary for the Education Society 1915–1933, at Denver, Colorado on March 4.

OUR FREE CATALOG SAVES MONEY
FOR FOREIGN MISSIONARIES

Foreign Missionaries everywhere have confidence in our Missionary Bureau as the most economical source for personal supplies and mission equipment of high quality.

Secretaries and Purchasing Agents of Foreign Missions find that our free catalog, with its 45,000 separate items, and our special discount list enables them to save money for their stations.

Mission Boards can economize by selecting hardware, paints and other building materials from our catalog, for shipment abroad.

If you wish a Montgomery Ward catalog, for export use only, write TODAY for a free copy.

MONTGOMERY WARD
Export Missionary Unit Chicago, U. S. A.

OUR ADVERTISEMENTS

Every advertisement in this magazine has been carefully investigated before insertion. While we do not guarantee any of the representations in the ads, we do regard the advertisers as of the best.

For advertising space apply to

HARVEY L. MEEKEN, *Agent*
14 Beacon Street Boston, Mass.

THREE REASONS . . .

Why You Should Make a

CONDITIONAL GIFT

To the

AMERICAN BOARD OF COMMISSIONERS FOR FOREIGN MISSIONS

1. **STABLE AND SURE INCOME**— There are no fluctuations in the income of a conditional gift. The rate is the same for all our Congregational societies and is based on your age.
2. **NO INVESTMENT ANXIETY**— This is assumed by the Board through a careful and conservative finance committee.
3. **A SATISFYING INVESTMENT**— Your gift will eventually be used in helping the missionaries and native leaders carry the spirit of Christ to a needy world.

For further information write to:

HAROLD B. BELCHER, *Treasurer*
FREDERICK A. GASKINS, *Attorney and Assistant Treasurer*
S. EMMA KEITH, *Assistant Treasurer*

14 Beacon Street, Boston, Massachusetts

Directory of Boards

AMERICAN BOARD OF COMMISSIONERS FOR FOREIGN MISSIONS

Rev. Rockwell Harmon Potter, *President*

Agency of the Congregational and Christian Churches for Christian Work abroad, including Congregational Woman's Boards

Organized 1810 Incorporated 1812 Congregational House, Boston, Mass.

EXECUTIVE OFFICERS

Executive Vice-President
Rev. Fred Field Goodsell
General Correspondence

Treasury Department: Harold B. Belcher, Treasurer; Frederick A. Gaskins, Attorney and Assistant Treasurer; S. Emma Keith, Assistant Treasurer

Home Department: Rev. D. Brewer Eddy, Rev. Leonard M. Outerbridge, Ruth I. Seabury, Mary D. Uline, Rev. Hugh Vernon White, Mildred C. Widber

Foreign Department: Rev. Alden H. Clark, Mabel E. Emerson, Rev. Wynn C. Fairfield, Mrs. W. H. Medlicott, Rev. H. E. B. Case, Mark H. Ward, M.D. (Medical Secretary)

Editorial and Publicity Department: Rev. Enoch F. Bell, Dorothy P. Cushing

Purchasing and Publishing Department: Harvey L. Meeken, Agent

Literature, educational plans, slides, speakers and information at Congregational House, Boston; 287 Fourth Ave., New York City; 19 South La Salle St., Chicago; 421 Phelan Bldg., San Francisco.

THE WOMAN'S BOARDS

Since the consolidation, the Woman's Boards listed below continue as holding companies in order to care for funds which cannot be legally transferred and to receive legacies written in the name of these organizations.

Woman's Board of Missions, incorporated in Massachusetts, 1869. Frederick A. Gaskins, Treasurer, S. Emma Keith, Assistant Treasurer, 14 Beacon St., Boston.

Woman's Board of Missions of the Interior, incorporated in Illinois, 1873. Mrs. W. T. Hughes, Treasurer, 19 So. La Salle St., Chicago.

Woman's Board of Missions for the Pacific, incorporated in California, 1877, Mrs. W. C. Blasdale, Treasurer, 2514 College Ave., Berkeley, Cal.

THE HOME BOARDS

Rev. Edward Weeks Cross, *President*

Agencies of the Congregational and Christian Churches for Missionary and Educational Work in America, including Woman's Home Missionary Federation

These Societies, while maintaining their respective organizations, operate for greater unity under a common Board of Directors. Rev. William F. Frazier, *Executive Vice-President;* Rev. Herbert W. Gates, *Recording Secretary;* Rev. Leonard M. Outerbridge, *Executive Secretary of Promotion;* William T. Boult, *Receiving Treasurer;* Rev. John R. Scotford, Mrs. Mary D. White, *Associate Secretaries;* Rev. Herbert D. Rugg, *Editorial Secretary;* Helen Frances Smith, *Project and Information Secretary.*

AMERICAN MISSIONARY ASSOCIATION

287 Fourth Ave., New York City

Rev. Fred L. Brownlee — Executive Secretary
William T. Boult — Treasurer
George N. White — Field Secretary

Colleges, Churches, Schools and Hospitals as well as Social Service are maintained in the South among Negroes and Highlanders, in the West among Indians and also in Puerto Rico. A veritable Crusade of Brotherhood.

CHURCH EXTENSION BOARDS

287 Fourth Ave., New York City

including:

The Congregational Home Missionary Society

The Congregational Church Building Society

The Congregational Sunday School Extension Society

Rev. Ernest M. Halliday, General Secretary
Elbert C. Wood, Church Building Secretary
William T. Boult, Treasurer

These Societies carry on a wide range of Home Missionary activities. They establish church schools, organize churches, aid needy churches in the support of their ministers, and assist in church and parsonage building.

CONGREGATIONAL EDUCATION SOCIETY

14 Beacon St., Boston, Mass.

Rev. Herbert W. Gates, General Secretary
Rev. Paul R. Reynolds, Field Secretary
Rev. John Leslie Lobingier, World Fellowship and Adult Education
Rev. Harry T. Stock (Boston), Miss Lucy M. Eldredge (Dayton, Ohio), Young People and Students' work
Rev. Erwin L. Shaver, Leadership Training
Arthur J. Crockett, Treasurer

Makes available to our churches materials and methods of Religious Education in home, church and school: including Adult Education, Young People's Work, Student Life, Missionary Education, Leadership Training. Its *Department of Educational Institutions* helps to promote the work of our colleges and schools.

THE MINISTERIAL BOARDS

287 Fourth Ave., New York City

Rev. Lewis T. Reed — General Secretary
William T. Boult — Treasurer

The Congregational Board of Ministerial Relief serves the welfare of the ministry by making grants to aged or disabled ministers, their widows and orphan children. Its income is inadequate to do its work. In 1935, 1,023 regular and emergency grants were made by the national and state Boards.

The Annuity Fund is a scientific contributory plan by which a minister may safeguard his age and provide incidental benefits for himself in the event of disability, and for the family in case of his untimely death. Membership, December 31, 1935, 3,108. Assets, $6,222,146.

The Pilgrim Memorial Fund is a permanent foundation, held in trust by the Corporation for the General Council. The income supplements the minister's annual payments toward old age annuities. Net collections, December 31, 1935, $5,004,665.

CONGREGATIONAL PUBLISHING SOCIETY

(The Pilgrim Press)

14 Beacon Street, Boston, Mass.
19 So. La Salle Street, Chicago, Ill.

Organized and conducted in the interest of the Congregational-Christian churches for the publication and distribution of religious education literature, including periodicals, textbooks, teachers' magazines, children's and young people's weekly papers, books for home and church use, church school equipment, and the publication of the church paper, *Advance*. The Society operates book stores at Boston and Chicago.

Sidney A. Weston, Ph.D., General Manager and Editor
Rev. William E. Gilroy, D.D., Editor of *Advance*
Rev. Hubert C. Herring, Associate Editor of *Advance*
Arthur J. Crockett, Treasurer

THE COUNCIL FOR SOCIAL ACTION

289 Fourth Avenue, New York — 5757 University Avenue, Chicago

John C. Schroeder, *Chairman*
Alfred W. Swan, *Vice Chairman*
Jeremiah P. Edwards, *Treasurer*
Hubert C. Herring, *Director*
Alfred Schmalz, *Associate Director*
Frank W. McCulloch, *Industrial Relations*
Ferry L. Platt, Jr., *Rural Life*
Harold O. Hatcher, *Research*
Katharine Terrill, *Literature*
Marguerite H. Bro, *Community Service*
Elizabeth G. Whiting, *Community Service*

The Council for Social Action represents the churches in the fields of social research, education and action. It seeks to serve the churches, and to help the churches serve the nation and the world in the areas of social strain—international, industrial, racial and rural.

MISSIONS COUNCIL OF THE CONGREGATIONAL AND CHRISTIAN CHURCHES

14 Beacon St., Boston, Mass. — 287 Fourth Ave., New York City — 19 So. La Salle St., Chicago

Rev. W. Frederick Bohn, *Chairman*
Rev. Leonard M. Outerbridge, *Executive Secretary*
William T. Boult, *Treasurer*
Donald A. Adams, *Chairman of Laymen's Fellowship*
Rev. Howell D. Davies, *Regional Secretary (Chicago)*
Mrs. E. E. McClintock, *Associate Secretary (Chicago)*
Miss Lucy V. Seidler, *Office Secretary and Assistant Treasurer*

The Missions Council is constituted by the Prudential Committee of the American Board and the Board of Directors of the Home Boards under authority of the General Council to effect a unified program of missionary education and promotion. Its Cabinet is composed of Rev. Fred Field Goodsell, Executive Vice-President of the American Board; Rev. William F. Frazier, Executive Vice-President of the Home Boards; Rev. Rodney W. Roundy, Portland, Maine, representing the Council of State Superintendents; and Rev. Leonard M. Outerbridge, Executive Secretary of Promotion of the American Board and of the Home Boards, Chairman. Its Joint Staff includes personnel of the promotional units of both Boards.

The Missions Council is the "official body for each of the Missionary Societies for the purpose of disseminating information, cultivating interest and procuring funds." For literature, educational plans, slides, speakers and information address the Missions Council at 287 Fourth Avenue, New York, or 14 Beacon Street Boston or 19 South La Salle Street, Chicago.

BOSTON UNIVERSITY

Has Been Awarded International Honors of Superlative Worth

The World Exhibition at Paris in 1878 honored it with the *Grand Prix d'Honneur* for the invention of the telephone by Alexander Graham Bell, a Professor in Boston University when he made his epochal invention.

Boston University was "judged the outstanding institution in the University Class" and was "selected by the Jury of Award for FIDAC Educational Medal for distinguished service in promoting international goodwill and understanding" at the annual meeting of the "*Federation Interalliee des Anciens Combattants*" in Gdynia, Poland, September 5, 1936.

Throughout the years Boston University has been true to the lofty ideals and purposes that led to its founding, and has kept pace with the advance of knowledge and with educational progress.

Boston University consists of eleven colleges and schools. Thus students who enroll here have all the advantages that can be claimed for the small college which emphasizes the intense and personal interest of the professor in the individual student, and at the same time have all of the advantages of the large and powerful urban university. Its new scientific laboratories; its constantly increasing library facilities; its rich and varied cultural, scientific, and professional resources of the whole University which thus enhance the value of each Department; its closeness to life in a modern city; its capitalization of its nearness to the famous literary and historical shrines in Boston, "the Athens of America"; its cosmopolitan character, enrolling students from every State in the Union and from thirty-four foreign countries; its large and highly trained faculty of specialists,—all these factors combine to make Boston University one of the best institutions for higher learning in America.

High school graduates interested in going to college, and college graduates interested in advanced and professional training are invited to investigate the opportunities offered in the following five undergraduate Colleges and six graduate and professional Schools of Boston University, namely:

COLLEGE OF LIBERAL ARTS

Courses of study leading to the degrees of A.B. and S.B.

Saturday, late afternoon, and evening courses for adult students.

WILLIAM M. WARREN, DEAN, 688 Boylston Street

COLLEGE OF BUSINESS ADMINISTRATION

Day, evening, and graduate divisions. Courses leading to the degrees of B.S. in B.A., B.B.A., B.S. in J., M.B.A., and M.C.S.

EVERETT W. LORD, DEAN, 525 Boylston Street

COLLEGE OF PRACTICAL ARTS AND LETTERS

General academic and professional training for women. Secretarial studies. Home economics. Applied art. The teaching of commercial subjects and art. Degrees of B.S. in P.A.L. and B.S. in P.A. Certificate in two years. Day, evening, and Saturday classes.

T. LAWRENCE DAVIS, DEAN, 27 Garrison Street

COLLEGE OF MUSIC

Courses in the theory and practice of music, leading to the degree of B.Mus.

JOHN P. MARSHALL, DEAN, 25 Blagden Street

SARGENT COLLEGE OF PHYSICAL EDUCATION

A four-year course in the science and practice of Physical Education, leading to the degree of B.S. in Physical Education. Open only to women.

ERNST HERMANN, DEAN, 6 Everett Street, Cambridge

SCHOOL OF THEOLOGY

Courses for the pastorate, missions, and religious education, leading to the degrees of S.T.B., S.T.M., and Th.D. Open only to college graduates.

ALBERT C. KNUDSON, DEAN, 72 Mt. Vernon Street

SCHOOL OF LAW

Courses leading to the degrees of LL.B. and LL.M.

MELVIN M. JOHNSON, DEAN, 11 Ashburton Place

SCHOOL OF MEDICINE

Courses leading to the degree of M.D.

ALEXANDER S. BEGG, DEAN, 80 East Concord Street

SCHOOL OF EDUCATION

Collegiate and graduate vocational training for normal school graduates and for others, leading to the degrees of B.S. in Ed., Ed.M., Ed.D. Connecticut Valley Division, at Springfield, Massachusetts.

JESSE B. DAVIS, DEAN, 84 Exeter Street

SCHOOL OF RELIGIOUS AND SOCIAL WORK

Collegiate and graduate vocational training in religious education and professional social work, leading to the degrees of B.S. in R.E., B.S. in S.S., M.R.E., M.S. in S.S., D.S.Sc. and D.R.E.

HENRY H. MEYER, DEAN, 84 Exeter Street

GRADUATE SCHOOL

Courses leading to the degrees of A.M. and Ph.D.

HOWARD M. LESOURD, DEAN, 84 Exeter Street

SUMMER SESSION

Beginning the first week in July and continuing for six weeks. Courses leading to degrees offered by the University.

ATLEE L. PERCY, DIRECTOR, 688 Boylston Street

For information concerning any Department, address the Dean of the Department.
For other information, address

DANIEL L. MARSH, *President*, 688 Boylston Street, BOSTON, MASS.